NOVEMBER, 1957 - 30c.

# NEW OUTLOOK

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Digest of ideas and ideals

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## NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

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# NEW OUTLOOK

## A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

NOVEMBER, 1957

## A PLATFORM-IN-SUMMARY

**RELIGION**, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

**PHILOSOPHY**, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

**SCIENCE**, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature.** The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

**ETHICS**, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations—

**A Brotherhood Of Humanity**

**"IDEAS RULE THE WORLD"! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.**

**To insure the balanced growth of our civilization—indeed, its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.**

**There is no more fertile source of hatred and strife than religious and philosophical differences. When one thinks himself the possessor of absolute truth, it becomes only natural that he should think his neighbor is in the clutches of Error or the Devil.**

**Noting a similarity of aspiration, purpose, teaching and ethics underlying these various expressions, we can come to realize that all have a common origin and all point to one and the same object—the amelioration of the condition of MAN.**

# Reap The Whirlwind

*J. S. Perkins*

Crimes of violence are daily occurıces in large cities, but more sinisof late are the unexplainable atrocs committed by young people. ıen a 14-year-old boy, an apparentnormal member of a comfortable nily, deliberately uses a rifle to ot his mother five times as she apoaches him on the stair, and states erwards that "he had no reason for ing it, but had thought of it be-e," a new kind of demand is placed psychologists and sociologists, as ll as law-enforcement agencies to ıd, if they can, the motivating uses. The direction of this search ints straight to the need for underıding more fully the mysterious culties of man and the laws that vern their use.

That the aforementioned tragedy is dicative of a crime trend in the S.A. and is not a single bizarre inınce, is evidenced by reports of simır occurrences in various cities. Are ese indicative of a wrath to come if e continue to treat negligently the e of visualization in the manner at most present-day entertainment duces? There are forces being reased in immature human beings by e endless streams of visualized violence accepted as art—at least the art of entertainment—that require the searchlight of knowledge and of intelligent approach to management.

With social agencies, parental groups, religious and educational forces better organized now and more alert than ever before, and with communication facilities all but miraculous, it would seem that there is ample machinery to arouse attention and institute steps more rapidlly toward correction.

**What Occurs With Visualization**

A better understanding of the process of visualization would result in a new respect for the creative potential in every individual. Regarding this principle, the following observations are supported and documented by investigations that Theosophists have made. Innate to the imperishable or spiritual level of man's nature is the Will aspect of his being. This power is invoked in varying degrees by the individual's mental, emotional and physical activities. Thought and feeling take place in energy fields of their own, prior to focussing in the physical body to motivate action. Thinking and feeling actually produce

swirls of force at their appropriate levels of consciousness. Thought takes shape in its own world in a form that is more or less durable, benign or malevolent, according to its emotional content.

Pertinent to any quest for motivation of abnormal deeds is the knowledge that thought-forms collect in the atmosphere of their creator, and if they are renewed continually, are increased in power to affect their originator. When galvanized with strong emotional urges, thought-forms become vortices of compulsive force. It can be noted by anyone viewing a movie or TV program that as he does so he experiences a chain of action consisting first of the visualization that arouses imagination, then an emotional identification of the viewer with some aspect of the story depicted; concurrent with this, various desires are stimulated, any one of which may be fired to the extent of uniting the whole complex of desire, thought and will into an imagined or envisioned personal lactation. Arriving at this stage one has produced a very real motivating force that can be triggered into action with the arrival of opportunity.

**From Impulse to Obsession**

Remembering that the compulsive thought-form is an influence, vibrant with the qualities that give it life, a serious situation will develop if a vivid thought-form is malignant vicious. When this is the case anoth factor is introduced into the accum lating vortex that can augment character beyond control, princip ly because it is not recognized. T added factor is the magnetic attr tion that thought-forms have for surrounding elemental life. It is served that everywhere throughc space in the realms of mind and em tion, as well as in the invisible regi of physical matter, there are separ elemental forces present. Significa ly, these forces can be adverse in ences when aroused and attracted currents of violent and disharmoni thought and emotion. Where thoug forms of a brutal nature are repeat ly created by an individual, they tract elemental forces of a simi character which in turn nourish th growth and virulence. If this inte fication is centered about some p sonal grievance or weakness, the pelling force can become obsessi rendering the unfortunate creature extreme cases, capable of monstro even sub-human acts.

A greater awareness of these pects of visualization unveils enormity of the task that confro the American people with the p pect of continuous entertainment. day it is customary for children to main immobile through double triple-feature programs of "horr

ilms, or to sit before television sets hrough hours of viewing the stream f illusory pictures, so many of them hotographs of violent action. The enerated thought-forms cannot but ave a confusing effect upon persons ot possessed of a clear sense of order nd of right action.

### Visualizing Nature As Lawless

Animated cartoons of the usual variety are productive of another—a subtler harm to the perceptive faculty. The artists who manufacture these films vie with one another in their exaggerations of violence, free of all concern with the orderly functioning of nature's laws. At times the action becomes completely annihilatory without irretrievable effect upon their invented characters. These can be blown to bits in one episode and in the next proceed as though nothing happened. Thus, taking every license with natural law, the artists accept no responsibility to depict truthfully action in physical matter, or the normal interplay of psychic forces in situations they visualize. Such creations are frankly amoral and lawless. Although the adult viewer compensates for these distortions of reality, evidently the immature person, and the young child, is not always able to do so. Therefore, when hours of undivided attention are given to visualizing nature as without order, the time spent becomes in fact an indoctrination in lawlessness.

When we consider that human attitudes are influenced by what is "made visual," especially when dramatized, it follows that this irresponsible use of the faculty of visualization may be a seed bed for present-day trends in teen-age crime. Our harkening so eagerly to modern entertainers, with power over kingdoms and principalities, is an invitation to the blind to lead the blind. That confusion of the real and the unreal world exists now among young people is no longer an amusing matter to be commercially exploited. In an era that is unleashing cosmic forces, every possible means must be adopted to awaken a new respect, if not a deep reverence, for law and truth. Sowing winds of violation of the natural order, especially among children and imbalanced individuals, we must expect whirlwinds of disorder to be reaped.

**BECAUSE OUR OWN strength is unequal to the task, do not assume that it is beyond the powers of man; but if anything is within the powers and province of man, believe that it is within your own compass also.**

**—Marcus Aurelius**

# Mutual Appreciation Of
# Eastern And Western Cultural Values

THE International Advisory Committee formed to advise the Director-General of UNESCO in the preparation and execution of the Major Project for mutual appreciation of Eastern and Western cultural values held its first session in Paris from April 1 to 10.

The Committee consists of 18 members, all eminent in various branches of education, science and culture, who were appointed by the Director-General in consultation with their governments. They serve in the capacity of individual experts.

The final session elected H.E. Mr. K. M. Panikkar, Indian Ambassador to France, as chairman, H.E. Mr. Charles Ammoun (permanent delegate of Lebanon to UNESCO) and Professor C. C. Berg (of the University of Amsterdam) as vice-chairmen, and Mr. Vadime Elisseeff, conservator of the Cernuschi Museum, Paris, as rapporteur.

### THE OBJECTIVES OF THE MAJOR PROJECT

In its present phase, and without attempting any theoretical definition of the cultures in question, the objectives of the project, which is to run for 10 years, may be describe as follows: to bring about the de velopment of a better reciprocal un derstanding of the principal charac teristics of the life and culture of th peoples of the two great zones c civilization commonly called 'Orien and 'Occident.' Within this broa aim it is intended to encourage re search, to work for improvement c school education, to develop contact and exchanges of persons, to reac the public through the use of th media of mass communication an enlisting the co-operation of yout organizations and adult-educatio groups and through promoting th translation of literary works and th diffusion of music and the plast arts. However, the project will gai its full force only if the Membe States and the National Commissio for UNESCO take an active part i it.

For the Secretariat an importa role is envisaged in co-ordinatin stimulating and helping the activitie which Member States launch on national plan.

The proceedings of the first se sion of the Advisory Committee wi

be dealt with more fully at a later date. Meantime, it may not be without interest to examine some of the problems of interpreting terms such as 'Orient' and 'Occident,' 'cultural values,' 'appreciation,' etc.

In consultation with Member States, their National Commissions, competent international organizations and qualified experts, the Secretariat endeavored during 1956 to define these different terms. A number of delegations likewise expressed their views on the subject at the ninth session of the General Conference, at New Delhi. And it is in the light of those reflections that the Advisory Committee began its work.

## WHAT IS UNDERSTOOD BY 'EAST' AND 'WEST'

Taken literally, the title of the project suggests a situation in which two partners with sharply differing individualities confront each other. The draft work plan presented by the Director-General, however, lays emphasis on the relative nature of the concepts of Orient and Occident; on the fact that the differences between the peoples of these two parts of the world are not irreducible but are the result of historical factors; and on the diversity existing within each of these regions.

A number of delegates, however, pointed out that it seemed necessary to define the two terms beforehand, although they admitted that this would be a difficult task. A geographical definition, simply expressed, would have the advantage of clarity. Its main shortcoming probably would be that it would not truly convey the diversity of the cultures on which this project is focused; moreover, it would make no allowance for the special treatment which certain intermediary countries deserve.

Some delegates at the General Conference were in favor of a definition based on the spirit of the cultures concerned, on a difference in 'the choice of emphasis on the way to establish a civilized existence.' In view of the give-and-take and reciprocal influences between cultures in the course of history, no people today can probably be said to be purely Eastern or purely Western. Nevertheless, as UNESCO meetings and studies on his problem have proved beyond doubt, there are two traditions, with very real differences between them, in the building up of human civilizations, and this difference of approach may be considered as playing a supremely important part in the development of intellectual relations between human communities, either between countries or, sometimes, within one and the same country. Moreover, the experts convened by UNESCO have frequently warned

the Organization against excessive simplification of the contrasts between these two human traditions; they emphasized, for example, that it would be misleading to reduce Western civilization to mere technological genius or positivist rationalism, and Eastern civilization to the pursuit of spiritual values, regardless of the realities of everyday life.

Lastly, from the more purely historical point of view, it might be argued that the obstacles to mutual appreciation of Eastern and Western cultural values are due to the economic and political expansion of the Western peoples since the fifteenth century, the technological lead they have gained since the beginning of the nineteenth century, the absence of reciprocity in cultural contacts between them and the rest of the world, and the psychological implications of this situation, which has now, however, been modified by the recent accession of many Asian countries to political independence, the part which they now play in the concert of the nations, and their swift progress in the fields of science and technology.

In working out the Major Project, the Secretariat found that it had to take account of the three criteria together, without attempting to make unduly clear-cut distinctions. It considered Western Culture as that prevailing in the European countries and in all others whose culture is e European origin, and it treated a Eastern all non-European culture particularly those rooted in Asia an fashioned by an ancient, written tr dition.

This conception does not, of cours imply an artificial unification of th two regions referred to above or th assumption that there is any viole contrast between them. It also mak it possible, while fully respectin their individuality and internal com plexity, to associate with the proje a number of countries which are ware of having a culture which com bines Eastern and Western element and can thus serve both as an e ample to others and as a link betwe them: intermediary countries, whi have, long since, deliberately assim lated foreign cultural features; an Eastern countries which have recen ly acquired political independen and wish to continue the harmonio integration into their own cultur of certain Western features whi they consider necessary to their vita ty.

Lastly, this concept would allow f variety in the execution of the Maj Project, by providing authority f the carrying out of certain regio activities, dictated by the special a finities between certain cultures.

## THE CULTURES: INHERITED VALUES AND CONTEMPORARY PHENOMENA

In the introduction to the Director-General's proposals mention is made of 'the historical past, the cultural origins and the creation of minds and hands and hearts of all peoples. . . .'

While recognizing the special importance of the arts and literature, which serve as a means of expressing a nation's innermost aspirations and play a decisive part in efforts to achieve greater mutual understanding, a number of delegates at the conference at New Delhi advocated a broad interpretation of 'cultural values,' which would also include the fundamental values underlying the social life of the different groups concerned, and the standards of human conduct—in short, everything which, in the eyes of the different peoples, is conducive to a 'really human' way of life—and which may, moreover, be reflected in the humblest aspects of everyday living. These social values considered as a whole, under the name of 'ethos,' have been the subject of a considerable amount of scientific research, particularly in the United States of America.

During the debates of the General Conference, however, the point with which delegates seem to have been most keenly concerned was that of the attention to be devoted to contemporary phenomena, and particularly to the present-day development of societies and cultures. All those who spoke during the debate freely admitted mutual appreciation of traditional values—forms of spirituality and philosophical conceptions inherited from the distant past, ways of life which have remained identical throughout the ages, and the literary and artistic production of different nations—was essential as a basis for mutual understanding at the highest level. They also agreed that these things reflected the inmost spirit, the 'genius' of the various peoples and that they were necessary to an understanding of many aspects of contemporary life.

Some delegates indeed voiced the fear that the impending decline of studies on civilizations—particularly Oriental studies—may be prejudicial, if no counter-measures are taken, to any attempt to bring about a closer understanding among the nations. A great many delegates, however, stressed the idea that UNESCO should not confine itself to the study of historical factors, whatever their world-wide importance or interest, but should make a special effort to give the general public as a whole, in these regions of the world, a better understanding of all the complexities of the present situation. It was urged that effort be made to stimulate the creative activity of contemporary

Eastern and Western cultural workers along lines in keeping with the project's main objectives, and to make a sociological study of contemporary developments due to radical political changes.

### FACTORS OF MISUNDERSTANDING AND OF CLOSER RELATIONSHIP AMONG PEOPLES

The word 'appreciation' was the subject of a variety of comments at the General Conference. In any circumstance, it was decided, it should mean more than simple 'understanding,' and should indicate a condition based upon mutual knowledge.

Many delegates at the conference emphasized the importance of avoiding a twofold danger, namely: the danger of aiming at artificial standardization of cultures by striving towards the vague ideal of a culture common to all men, or by being too easily satisfied with superficial parallels between cultural values which appear similar but mean different things to different peoples; or on the contrary, the danger of making each nation believe that the values of other peoples are essentially different, with emphasis merely on the need for mutual tolerance and respect, instead of showing that the basic human values are common to all peoples.

In the draft work plan proposed by the Director-General, the reciprocity characterizing the Major Project, already reflected in its title, is reaf firmed. The aim is twofold: to hel the Occident to a better understanc ing of the cultural values of the Or ent and the Orient to a better unde standing of those of the Occiden At the same time, however, the wor plan suggests that, at least during th first two years, emphasis should b placed on promoting the flow fro the Orient to the Occident. That an attitude which not only refle the views expressed by a number Member States, but also takes accou of the point that, in practice, the fa that Eastern countries are less a vanced in the technological sphe imposes an adventitious check on t influence of their cultures; and th handicap should be offset by acti at the international level. Attentio is drawn to the profound differen between mutual appreciation pro lems, according to whether the que tion at issue is that of the Occiden appreciation of the Orient, or t Orient's appreciation of the Occide In the first case, the picture is i complete, fragmentary and super cial; in the second, it is often d torted by the natural effects of mo ern media of communication or fal fied by the overriding emphasis giv to technological borrowing. On t one hand it is necessary to devel the number and frequency of c changes; on the other, to restore t human significance of cultures whi

are all too often betrayed by their own instruments or one-sidedly represented by their products. In conclusion, while suggesting measures that Western nations might take to improve the often misleading and sometimes dangerous picture of themselves which they present to Eastern countries, the Director-General has taken the view that the most important task for UNESCO itself, at least at the beginning of the project, is to promote a better knowledge of the Orient by the Occident. But it is emphasized that the need for mutual knowledge is equally great and equally urgent in both Orient and Occident.

Already in its report to the United Nations for 1954, UNESCO had stated that 'the problem of cultural understanding between the East and the West does not relate only to cultural life, taking that term in the sense of an intellectual luxury or an adornment of man's existence; it also has a bearing on the prospects for the harmonious development of each people and for the essential renovation of the ideals of civilization, to which all cultures should freely bring their own contribution.' In the planning of the Major Project, account should, no doubt, be taken of this truth and, at the same time, of the psychological obstacles, rooted in contemporary history, which often stand in the way of mutual understanding between the different peoples and limit their receptivity to cultural values foreign to their own. It has often been observed that this receptivity and power of assimilation are the hallmark of the most dynamic and original cultures, best able to keep adapting themselves to new situations. It may well be that the implementation of a Major Project such as this will help not only to strengthen mutual respect between the peoples but also to restore the confidence of each people in its own genius, and that readiness to welcome outside inspiration, without which cultures lose their vitality.

**WHEN ALL THE mountains in the world have been scaled, when the poles hold no more secrets, when the last acre of the last continent has been traversed; when, in short, everything on our planet is known and catalogued, the way will still be open for discovery. The world will never be conquered so long as the zest for conquest, for adventure, is in men's hearts.—Maurice Herzog**

# Editorial Echoes

## CONTRA CRASH PROGRAMS

SUDDENLY it isn't so funny when the Russians claim another first. For a while it was amusing to hear the invention of telephones, electric lights, airplanes and so on attributed to obscure, unheard-of old Russians. Those wild ascriptions were marks of the Communists' insecurity. Wanting so desperately the status and recognition their size and significance warranted more than did their technological history, they made their laughable claims in the hope that prestige would be commanded that way. Instead, the clumsy pretense was joked about everywhere as a childish parochiality.

But no one is joking about the new claims. In swift succession, Russia has produced and performed wonders that the United States is still planning. The whole world knows that the first intercontinental ballistic missile has been successfully tested in Russia, and now the great cities of the world are hearing radio signals from a Russian-launched satellite overhead, the first such manmade moon. Anyone who tries to minimize the Russia accomplishment makes only himse small. As America's own expensi trials and errors prove, the Russia success is as enormous and as extr ordinary as their inventive and p ductive skills obviously are.

If it were possible we would c well to shuck off our nationalities, a of us, and rejoice simply as men this latest triumph of human cre tivity. But there is as yet little li outside the national skins, so Amer can admiration will be rueful too. W cannot react simply as human bein to the accomplishment of men wh are not simply human beings but a also our challengers, our antagonis —as they now growl, our threats. B we can keep a critical eye on the e tremes to which our reaction cou run.

Disappointed in ourselves, we m be tempted to try to make the Russi accomplishment sound disappointin There is, indeed, a certain legitima in deploring the secrecy in which t earth satellite was launched. We h

pected, in this International Geo-hysical Year, that all such experi-ents would be undertaken in such way that most of the earth's scien-sts would be involved and all in-rmation would be in common. That ay yet be, of course. But even if ere is Russian tardiness or reluc-nce, it will behoove critical Ameri-ns to remember in this connection eir own jealous protection of atomic secrets" long after the other great ations had found them out for them-lves.

The other way American resent-ent could turn would be against our-lves. Embarrassed, chagrined by a ouble comcuppance, we could whirl n our government, rebuking our ex-cutives, reviling our scientists, de-anding explanations for the lacka-aisical way our own research seems have been pushed. Some of that xcitement might actually be in place. he silly, little-boy bickering among he armed services about rival rocket rojects, the patent inability of ad-inistration after administration to et the unified command unified — he public must be understood if its oot taps a little crankily while it waits answers to these unforgivably ontinuing questions.

But before we demand the crash rogram which brought Russia to the ead of the line and, supposedly, ould have kept us there instead, let us be sure that that is what we really want. A crash program might have been mounted, might still be mounted, which would sweep us out ahead of the parade again. But is that what we want? The record doesn't say so. We have known for years that Russia had the personnel and could deliver the substance for scientific successes of the type most nervewracking to us. Yet our only cry has been for tax reduction. We have understood the crucial roll of scientists and the necessity for swollen federal budgetary allowances for research. Yet federal aid to education doesn't get far and it is political poison for anyone to suggest raising the debt limit so we can raise any part of the budget. Only tax cuts are mentionable. Certainly not the tax *raises* that would be involved in any crash program for anything.

It is to be hoped that the taxpayers will not now be panicked out of their penuriousness. Not that we can be oblivious of the unaccustomed dust that we erstwhile pacemakers are having to eat. It is noble to give Russian technicians full credit for their coup; it is not necessarily noble to act as if the prestige so transferred from West to East were unimportant. If the issue of the cold war is a serious issue, then any significant shift in prestige (not to speak of power) is serious. We must take seriously our sudden relegation to the second chair. Our pride

may not stand it well, but it will stand it better than can our position and our world responsibilities.

Yet, proper as our anxiety is for our standing in a wobbly world, it is to be doubted that an all-out, shoot-the-works, sky's-the-limit crash program is the American answer. Research and production must keep close enough to the front runner to be deterrent — and they are doing that. Furthermore, research and production can concentrate on actually accomplishing what other nations overgrandly announce: the peaceful use of the atom, the public scientific information from the satellite — these are still more Russian promises than world facts. And scooping Russia on them depends more on our national alarm. If race we must, then let us run on the course of creation and contribution. Distributing atom-powered industrial plants, flooding the world with interstellar information could finally remove the very conditions of contest.

But whether any of this requires institution of a crash program remains a question. May there not be an inarticulate wisdom in the citizens' pressure for tax limitation, even in times like these? Outside of open war, is not any crash program suspect to democratic peoples? May not the crash program be *the* symbol of the difference between democratic and totalitarian systems? Are not co[m]munist Russia and communist Chi[na], for instance, themselves crash pr[o]grams? Is that not what marks the[m] off as that way to which we wo[uld] like to stand before the world as [the] alternative?

There are two ways to go at t[he] problems that vex the peoples toda[y]. There is the crash program whi[ch] whole nations have chosen, maki[ng] any demand necessary on the citize[n] taxing, confiscating, terrorizing, d[e]stroying—anything to hasten the d[ay] of national supremacy. Terrib[le] things happen along the way, b[ut] such crash programs can realize the[ir] objectives. Triumphs are secured ev[en] while the program proceeds, a[nd] shortly the nation expects to cra[sh] through to that climactic victory af[ter] which attention will theoretically [be] turned to those humane and humani[s]tic niceties which had to be sac[ri]ficed to the total crash program.

The other way goes another d[i]rection. As determined as any cra[sh] state to get to that place in time whe[re] the whole people can live securely a[nd] fully, the democratic state is exact[ly] that state which rejects the crash pr[o]gram as the means for getting ther[e]. Democratic states are as concerne[d] as any to save their lives, but th[ey] are more concerned than some [to] keep life worth saving. Democrat[ic] states do not push off humane or h[u]

anitarian concerns till victory is on. Democracies are concerned only r the victory of the humane and the manitarian. Democratic strategies not crash through the structures d stabilities of the people. Around em, through them, sometimes la-riously reshaping them, democra-es try to fulfill them. This is slower an the crash state way, it is less ectacular, it misses more and more irsts." But it is the way to which e are pledged. It is the way of pres-t participation in the promise and timate perfection of the promise. It is the way which refuses to sacrifice today to tomorrow, which throws no man or generation of men to that ravening Moloch, the future.

Let us push all relevant research with new vigor; there is no need to lag ever. But let us remember that to crash through to an end with no compunctions on how we got there or whom we ran over on the way would not be just rising to a sudden challenge. It would be a denial of what we are, or try to be.

—*The Christian Century*

## TO AND FRO

HE INTERNATIONAL exchange f people, knowledge, and technical kills has probably never been more xtensive than it is now. Americans, nder the auspices of the internation-l exchange program of the State De-artment, have taken part in a wide ange of activities abroad. Some of ur cultural exports under this pro-ram in recent years have been as ollows: Dizzy Gillespie, *Porgy and ess, Oklahoma,* symphony orches-ras, weightlifters, trackmen, basket-all players, engineers, scientists, gricultural experts, technicians, eachers, and students.

For the most part, exchange has een a two-way street. From abroad, vith State Department aid, foreign egislators, legal experts, public administrators, lecturers, teachers, scientists and engineers have come to this country. In addition, to mention only a single example, American methods of handling the news have been learned by foreigners through on-the-job training at our newspapers and television stations.

The extent of exchange in education may be appreciated by a glance at the figures compiled recently by the Institute of International Education for the year 1956-57. During that year 40,666 foreign students, 1153 foreign teachers and research workers, and 6741 foreign physicians were in the U.S. At the same time 1492 faculty members from U.S. institutions were abroad. The figures for American students abroad during

that year are not yet available, but for 1955-56 they numbered 9887.

These are impressive figures, and so are the figures for geographic distribution. The foreign students, for example, came from more than 100 countries; American students went to 54 countries. The countries in which American students were not to be found and from which few or no students came to America were in the Soviet bloc.

Thus, the exchange is not as free as it might be. Despite the statements of high officials in both the Soviet and the U.S. governments about the desirability of promoting cultural exchange, very little has happened. True, there have been some exchanges of agriculturalists, engineers, and scientists. But these people came to the U.S. as Soviet officials and thus were able to sidestep the U.S. requirement that nonimmigrant aliens must be fingerprinted. The fingerprinting requirement has blocked attempts to negotiate an agreement for a more general exchange of people between the U.S. and the Soviet Union. Neither students nor ballerinas can pass as government officials.

In an attempt to break the impas Senator Javits and Representati Carnahan have introduced identi legislation in the Senate and t House. The bills propose that t State Department negotiate agr ments for reciprocal exchange w the Soviet Union and that the Sec tary of State and the Attorney Gen al be authorized to waive the fing printing requirement. These legis tors join the State Department in h ing no fear that waiving the requ ment would jeopardize our securit nor does the President, who said J January that the requirement lac "any significant contribution to o national security."

If the Soviet objection to fing printing is only a pretense, passa of these bills would make it appare But it is not the main point of t legislation to test this objection. T main point is to try to find some w to promote a freer exchange in t belief that this would lessen the te sions and thus improve the chanc for peace. It is worth a try.

*—Graham DuSha*

*—Scien*

## THE BHOODAN AND GRAMDAN MOVEMENT, INDIA'S UNIQUE LAND REFORM

Last month, Gramdan, India's unique land reform movement based on the doctrine of love for one's f low men, received a thumping vo

confidence from the political leads of the nation.

At the conclusion of a two-day conence in Mysore, ranking Indians of political persuasions joined hands endorse and support the movement.

The Gramdan campaign is aimed collecting donations of land from e wealthy to be distributed among e landless. Ownership of millions of res has passed from the rich to the or as a result of the drive.

The conference was attended by inoba Bhave, the founder of the ovement; Dr. Rajendra Prasad, the dian President; Prime Minister ehru; U. N. Dhebar, president of dia's ruling Congress Party; offials of the central and state admintration, and leaders of the Socialist d Communist Parties.

An all-party plea issued to the naon by the conference appealed to all ctions of the Indian public to give eir enthusiastic support to the ovement.

It would create a psychological cliate all over India for the solution of e land problem and would lead to e creation of a new society based on onviolence, the conference declared.

The Gramdan movement was iniiated by Bhave, a frail, scholarly, 62-ear-old recluse, widely regarded as Mahatma Gandhi's spiritual heir, soon after India attained independence.

It is a characteristic Indian approach to the task of transforming India's static society by peaceful means.

Since the vast majority of the nation's population draws its sustenance from land, the primary prerequisite for such transformation was land reform.

### Liberal Democracy Wins

Huge feudal holdings, which for centuries had dominated the economic structure of the country, had to be broken up and distributed equitably so that no person in India's land-hungry society possesses more acreage than he himself will be able to cultivate.

There were two alternative methods available to the country to bring about this reform.

One was the ruthless driving force of the dynamic totalitarian doctrine that China had adopted. The other was the slower driving power of western liberal democracy.

India, of course, chose the latter.

However, there were doubts in the minds of many whether the democratic process can hope to bring results rapidly enough to satisfy the demands of a restless and impatient peasantry.

Developments in some parts of India since independence had lent substance to these doubts. In areas of the country where agrarian discontent was particularly intense, the Communists made serious inroads.

In fact, close observers found that in the provinces of India as well as in other Asian countries the intensity of the Communist threat varied in direct proportion to the adequacy and speed of land reform.

As a result, Indian leaders were faced with a stubborn dilemma. While on the one hand they were irrevocably committed to democratic government, on the other they found they had to produce results at a much faster pace than the democratic process was capable of.

To this dilemma, Vinoba Bhave offered an answer. He came up with a revolutionary new concept called bhoodan. The word literally means land gift.

The philosophical base of the concept is a blend of the Christian ideal of love for one's fellow men and the Hindu religious tradition that stresses asceticism and selflessness as a means to spiritual progress.

### Toured Country

It was this philosophical weapon that Bhave proposed to apply to solve India's agrarian riddle. And he forthwith set about it.

He started touring the Indian co tryside on foot. At every village t lay in his way he visited the landlo and asked them to love their fell men and give a part of their lands their love.

The activity thus started has si blossomed into a movement and covered the entire country. Throu out the length and breadth of In Vinoba and his followers have c fronted villages with his plea:

"If you have four sons and a fi is born, you would certainly give h his share of your land. Treat me your fifth son and give me my shar

### Results Produced

Invariably the plea has produc results. To date the movement collected in donations some 4,200,( acres of land. The collections being distributed to the poor. M recently, Vinoba carried the mo ment one step farther. He started a ing for gramdans or gifts of wh villages.

In the event of such a donation, lands in the village would become common property of its residents.

The gramdan movement has a been a spectacular success. Some 25 villages have been donated so far.

The entire movement is now bei dovetailed with the effort to set cooperative village management n

ng pressed under India's national elopment plans.

The bhoodan and gramdan movents have brought to India the posility of a speedy easing of its exsive land problem within the framework of democracy. Many observors feel that work done under the campaign may spell the difference between the success and the failure of the democratic experiment in India.

*P. K. Padmanabhan*
—L. A. Times

——o——

## RADIANT UNITY

Waves of luminous energy
Radiate from every mind,
So physicists and psychologists
In various conntries find.

Electric currents from sense organs
Assist the mind to grow,
But extra-sensory vibrations
Treasures also show.

The bathers in the ocean
Must not neglect the waves,
For waves can wash the sandy beach
Or carve out rocky caves.

The sleeping seeds that lie
Waiting in the ground
Are roused by the pulsations
Of the sunlight all around.

And the subtle minds of men
Are broadcasting stations;
They also receive the impacts
Of invisible vibrations.

There is no isolation,
Though many do not know it,
Conscious or unconscious
Our daily feelings show it.

And no one is ever separate
From a radiating Source
That made the minds of men
And shapes each climbing course.

*—Floyd Irving Lorbeer*

# On Separation Of Church And State

*About two years ago the Senate subcommittee on Constitutional Rights abruptly postponed public hearings on religious liberty. No very coherent public explanation of this action was ever given.*

*But the press reported it as an open secret that the solons feared the controversy that probably would develop from the hearings.*

*Among those protesting the cancellation of these hearings was Glenn L. Archer, an attorney who is executive director of an organization called "Protestants and Other Americans United for Separation of Church and State." This unwieldly title is usually shortened to the initials: POAU.*

*Archer, on behalf of his organization, had prepared a statement which he planned to present to the subcommittee, had it gone ahead with the hearings. Because we feel that the statement deserves a wide audience for its clarification of the Church-state issues, the NEW OUTLOOK herewith presents a partial text of it:**

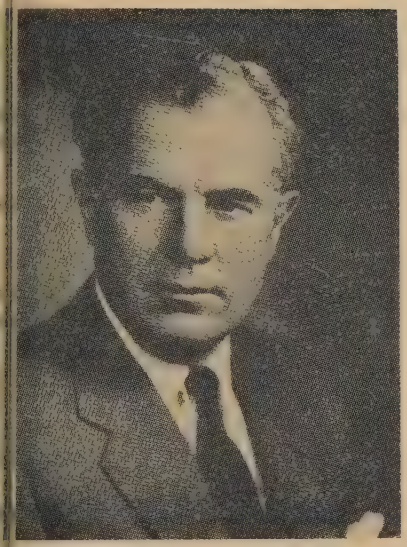
*We represent — said Archer's statement — more than 50,000 American citizens who are dedicated to the task of preserving the First Amendment's principle of church-state separation. Many of these citizens are leaders of civic, fraternal and religious groups.*

*Glenn L. Archer*

WE RECOGNIZE the fact that in a complex society like ours many sincere believers in religious freedom cannot agree upon an exact or absolute boundary line between church and state. But we believe that the primary principle of church-state separation has been clearly and forcefully stated by the Supreme Court itself, and we are prepared to support that interpretation with all the power at our command. In 1952 the Supreme Court, in the "released-time" Zorach case, speaking through Justice Douglas, said, "Government may not finance religious groups nor undertake religious instruction nor blend secular and sectarian education nor use secular institutions to force one or some religion on any person."

This firm statement of a great constitutional principle is good enough

*(The full text may be had from Protestants and Other Americans United for Separation of Church and State, 1633 Massachusetts Ave., N.W., Washington 6, D.C.)



r us. Any general appropriation for
nurches or church schools or for
ctarian enterprise is outlawed by
ır Supreme Court. We accept that
ecision, and we have pledged our-
lves to fight for its strict enforce-
ent. We believe that the only seri-
us question which really needs de-
ate about this principle of church-
ate separation is the location of the
rontier between church and state,
nd the extent of cooperation between
iem which is legally permissible.
Ve realize that in regard to the lo-
ation of this frontier there is still
me room for difference of opinion,
ut we believe that on the main point
—no public money for the promotion
f sectarian enterprise—the issue has been decided.

Our organization was founded to meet the current challenge to the religion clause of the First Amendment and to defeat that challenge by educating the public. Our original manifesto, which announced this purpose, said:

*POAU does not concern itself with the religious teachings, the forms of worship, or the ecclesiastical organization of the many churches in our country. It is no part of our purpose to propagandize the Protestant faith, or any other. nor to criticize or oppose the teaching or internal practices of the Roman Catholic Church or any other. We have no connection or sympathy with any movement that is tinged with religious fanaticism. Our motivation arises solely from our patriotic and religious concern for the maintenance of the separation of church and state under the American form of government.*

We look upon the maintenance of the state's neutrality in religious matters as a necessary guarantee for the maintenance of religious freedom in a plural society. A state which favors one religion or any religion ceases to be a tolerant state. In the long run, it is bound to limit or compromise the religious liberty of some of its citizens. We believe that the only sure way to guarantee religious freedom

to all people is to keep the state and church separate.

This does not mean that public officials should be irreligious or anti-religious, or that the state should be hostile to religion. Such an interpretation of the gospel of church-state separation is a grave distortion. Of course we are not hostile to religion, but we believe that if religion is to be established in American life it must be by voluntary devotion to its institutions and principles and not through government favoritism or support.

We believe that the place to promote religion is in the church, the home, and the market place of public discussion, and not in the public schools, the legislature or the public treasury. We reject the idea of a state church, and we also reject all plural forms of favoritism. We believe that the non-churchman should have exactly the same rights as the churchman, to worship or not to worship, and to withhold his money from religious enterprises or to support them voluntarily by personal sacrifice. In recent years we have observed hundreds of significant instances in almost every part of the country of the denial of rights expressed in the religious clauses of the First Amendment.

For the most part these violations are not encroachments upon the freedom to worship or the freedom
teach religion. In general, America
are well-protected in these freedon
The religious freedom which is mo
commonly violated in the Unit
States today is the citizen's right
be free from sectarian exploitation
sectarian discrimination. In the eig
years since our organization w
founded, we have discovered a gro
ing tendency to permit and encoura
the state to intervene in the life
American citizens in behalf of ecc
siastical interests.

I wish to cite three types of vio
tions of this kind. The scope of the
violations is extensive and I cann
attempt to cover them all in a sh
space.

The first type of violation which
wish to mention is the unconstitutio
al promotion of sectarian religion
tax-supported institutions. This ty
of violation is very widespread in t
United States and is indulged in
both Protestants and Catholics,
pecially in those communities wh
they constitute the great majority
the population. It takes the form
sectarian teaching or promotion
the public schools in defiance of t
clear prohibition of the Supre
Court in the McCollum and Z
ach cases. In those decisions the co
also made it quite clear that sectari
religion could not be taught in pub
school buildings or as a part of t

gular school curriculum. It was per-tted only in exceptional circum-nces on a so-called released-time sis away from school property.

In spite of these rulings, churches several states, both Catholic and otestant, continue to teach religion school time and school premises. tensive Protestant violations have curred and some of them are still ntinuing in Kentucky, Vermont, rginia and North Carolina. The entucky violations by Protestants ist in the mountain counties where ere are almost no Catholics and here Protestant missionary societies ve built schools and turned them er in part to the counties, while ey retained Protestant religious asses in the curriculum. We have otested these practices, and they are eing rapidly reduced.

In Virginia, we helped to eliminate any Protestant violations in Arling-n and Fairfax counties, but through-ut the state the law and the Consti-tution are being violated by Protes-nts under a bizarre opinion handed own by the Attorney General, which ives a personal twist to the decisions f the Supreme Court in this matter. bout 40,000 Virginia school stu-ents, mostly Protestants, are being ught religion in public school build-ngs by church teachers, mostly Pro-estants, under the technical legal ex-use that Virginia practice is slightly different from the Illinois practice condemned by the Supreme Court in the McCollum case. The Virginia teachers are chosen by religious bodies outside the school system, whereas the Illinois teachers were chosen by the school superintendent. We do not believe that this technical difference should be allowed to destroy the principle.

In North Carolina several questionable religious practices are in operation in the public elementary and high schools. In the high schools optional religious classes are given on school time and on school premises by teachers who are paid by Protestant church councils. I believe that some of these practices are unconstitutional, and both POAU and the North Carolina Association of Jewish Rabbis have protested. It is estimated that last year about 3,000 students took the elective classes in forty-five public high schools. This is clearly an evasion of the spirit and the letter of the First Amendment, since it tends to establish Protestantism in the school system of the state.

To cite another Protestant example: Vermont allowed Protestant evangelical classes to be held in public schools until a few months ago when the Commissioner of Education and the Attorney General stopped the practice on complaint of a member of our organization.

The Catholic violations are of a somewhat different type, and they are very extensive, partly because the Catholic school system itself is so extensive. There are literally hundreds of public schools in the country which are public in name only, and actually Catholic in practice. They are semi-public schools, supported by tax payments and operated by sisters in conjunction with adjoining Catholic churches. Sometimes these captive schools—one Catholic authority has called them "so-called Catholic schools"—observe the letter of the law by taking their children to a neighboring Catholic church for religious instruction, but very often they do not bother to do this. They simply violate the Constitution openly by teaching their sectarian religion in so-called public classrooms. Simultaneously the teaching sisters draw their full salaries from the public treasury, and the other costs of the schools' operation.

Sometimes these Catholic schools are in the same building with public schools, with imaginary lines in the corridors dividing the public from the Catholic part of the enterprise. Such is a school in Lima, Wisconsin, owned and operated by the Catholic church.

Occasionally such split-personality schools are Protestant in management —that is the case in some counties in Kentucky—but usually they are Catholic, and sometimes the Catholic a thorities are quite frank about t situation.

Frequently the Catholic semi-pub schools are listed by the state as pu lic schools and by the local Catho directories as Catholic parish schoo The Louisville *Courier-Journal*, March, 1953, estimated that the were 20 public elementary scho and four public high schools, in t Louisville Archdiocese alone, op ated by the Catholic Church and ceiving public funds. In 1946, t state superintendent of education Michigan discovered nineteen su parochial schools receiving pub revenue, listed by the Catholic Chur on the diocesan records as paroch schools, while the sister-teache teaching sectarian religion in t classroom, received their salar from the state. The practice in Mic gan was discontinued, but there is doubt but that it is going on now many parts of the country.

There is no way to estimate the act total of such current violations. Kansas, an area committee of t Methodist Conference, after a 19 state survey, reported that there w documentary evidence to prove th 51 schools in 29 counties were indu ing in practices which violated t church-state separation principle. ver $450,000 of public money was g ing to these school districts, of whi

out half went to garbed sisters in e form of salaries.

In 1953, the American Civil Liber- s Union reported that Illinois had out 30 of these so-called public hools supported by the taxpayers d simultaneously listed as parochial hools in the Official Catholic Direc- ry. One of the most famous viola- ns of this type occurred two years o in the town of Johnsburg, Illinois, ere a public school had been en- ely taken over by six sisters in rect violation of the principle of urch-state separation. The text- oks were written by members of e church, and the pictures on the alls were denominational in charac- r. The children were taught Catho- songs and prayers, and the school as shut down on Catholic holidays. Lutheran mother sued to recapture is school and she won without a ial of the issues when the Attorney eneral of the state handed down a ling outlawing the unconstitutional actices.

We believe that the teaching of Ro- an Catholic sisters in costume in ich semi-public schools is a violation the First Amendment, even when e state law technically allows it. We ould also object to costumed Pro- stant deaconesses as public school achers if they were bound by as nar- w a denominational code. In our xperience the line of demarcation be- tween church and state is not ob- served in practice in those educational institutions which are conducted by sisters.

The sister's costume is only one fac- tor in such a situation. Her mind is much more important. Her mind, un- der the principles of her church, can- not be open or neutral on matters of the separation of church and state. This has been clearly pointed out by a court in Misssouri, in one of the cases which our organization fought. The court found—and the decision was later upheld unanimously by the Missouri Supreme Court — that the teaching sisters in the so-called public schools of Franklin County which were operated by religious orders were not free to accept the American policy of church-state separation in good faith. It said that "in case of conflict between the directions and the orders of the defendant school di- rectors . . . with the obligations, or- ders and directions of the superiors in their respective religious orders of the Roman Catholic Hierarchy, the nuns and each of them by virtue of their oaths of obedience be required to ignore the orders of the secular au- thorities and obey the orders of the religious superior and the Church Hierarchy."

In the Dixon, New Mexico, case, where we won a suit to forever bar 143 Catholic sisters and brothers

from public classrooms because they were misusing their positions to promote sectarian faith, we found that the sisters habitually evaded the law because of their training and discipline. One sister from Penasco told on the witness stand how the Catholic catechism was taught in a classroom under the heading of "Sociology." Another told how the regular report cards gave the grades for catechism, although catechism was not supposed to be taught in a public classroom.

Under the rules of her church, the sister must advocate a boycott of the public schools by Catholic children since her church teaches, in Canon 1374 and in papal encyclicals, that the Church has the supreme right to rule over the education of all Catholics, and that American children of the Catholic faith, to quote Canon 1374, "may not attend non-Catholic, neutral, or mixed schools, that is, those which are open also to non-Catholics, without special permission from their bishops." The sister is also committed by the teachings of her church to the belief that all school training must be "permeated with Christian (Catholic) piety." These are the words of Pius XI on the subject.

The second type of violation I wish to mention is the direct or indirect payment of public money to religious institutions. This chiefly occurs in religious hospitals and religious schools. We hold that the Constitution is c posed to any such subsidy at ta payers' expense, even when the m tives of those who receive the subsi are praiseworthy.

We admit that hospitals constitu a kind of borderline area in matt of church-state separation. But nominational hospitals are built a maintained like all other church stitutions for the development of church's influence in society and extension of its message. The medi codes of some hospitals receiving f eral and state money are narrow denominational and discriminato The Supreme Court, you will member, said that "Neither a st nor the Federal Government . . . c pass laws which aid one religion, a all religions, or prefer one religi over another . . . No tax in a amount, large or small, can be lev to support any religious activities institutions, whatever they may called, or whatever form they m adopt to teach or practice religion .

We believe that this rule should ply to all denominational hospita It applies with special force to t church which now receives about percent of the federal appropriati going to denominational hospita That church definitely forbids ma medical measures which are permit in non-Catholic hospitals. Frequen

discharges from its staff doctors no do not conform to this denominational code. In such denominational hospitals certain established medical practices are definitely subordinated canon law. The books of instruction r denominational nurses instruct em to discriminate in a specific way gainst patients who request the servis of non-Catholic clergymen.

Of course, these violations are not clusively Catholic. Some Protestant enominations accept public money r their hospitals under the Hill-Bur- n Act. We respect their motives, but all consistency we oppose such appropriations as violations of the First mendment. Some of the largest Protstant denominations, we are happy say, notably the Southern Baptist urches, now reject such support for eir hospitals from the public treasry as a violation of the First mendment. Moreover, it should be ointed out in analyzing these violaons, that Protestant hospitals, unlike atholic institutions, do not have disnctly denominational medical codes. hey do not discharge doctors for ailing to follow the Methodist line n birth control nor instruct Presbyrian nurses to refuse to call non-resbyterian clergymen for the benefit of non-Presbyterian patients.

We also consider that public appropriations to denominational religious schools for bus transportation are violations of the First Amendment, although these appropriations have been technically legalized under certain circumstances by state law in some seventeen states.

After all, bus-transportation money for parochial schools is not like lunch money or expenditures for medical care. It is much more than a personal service to children as children. It is part of a competing school system which in turn is an organic and obligatory part of a church system. Of course it is argued that the supplying of bus transportation to school children of religious schools contributes to their welfare, but it also contributes to the establishment of a church which has incorporated its religious schools into the church structure itself. To treat bus transportation for children in parochial schools as a detached welfare service is to be completely unrealistic. We would not spend tax money to transport people to church just because it contributed to their personal welfare. We would say that such use of public funds for religion violated the Constitution. So, when we consider appropriating public funds to parochial schools for bus transportation we should not think of the phenomenon in isolation. We should ask whether in making such payments we are really breaching the wall of separation between church and state.

I think that this breach has been made and that bus appropriations are being used as a beachhead for a general invasion of the church-state separation principles of the First Amendment. We cannot ignore the fact that the largest church in America, which is the chief beneficiary of bus appropriations at the present time, openly teaches that this concession in the granting of public revenue is a precedent for complete state aid in support of its schools. A leading religious magazine, *The Catholic World*, came out in April 1955, with an appeal to President Eisenhower, in which it called the wall of separation between church and state "a legal pipe dream," and used the payment of public money for parochial-school bus transportation as a specific precedent for the demand for public money for new buildings for church schools. The editor argued that one concession without the other was illogical and discriminatory. In asking for public funds for Catholic school buildings he declared that "there is nothing sectarian about heating equipment, windows, and a roof over the children's heads." It is because bus transportation for parochial school pupils is being used in this manner as an argument for the annulment of the establishment clause of the First Amendment, that we regard bus appropriations as contrary to the constitutional principles of church-state separation.

The third type of violation is ligious favoritism in the administ tion and enforcement of the law. many cases the favoritism violates rights of citizens under both the Fi and Fourteenth Amendments. It is pecially prevalent in the field of ed cation.

In many states laws are written the statute books requiring that nominational schools must give th pupils the equivalent of the educati given in public schools. The equal of education is supposed to be a c dition of acceptance of denomi tional schools under our compulso education laws. In general these la are not well enforced. Our organi tion made a survey in 1954 wh shows that many religious schools the country are not being compel to live up to the standards prescrib by law. Of course, we do not quest the right of churches to operate th own school systems, but we belie that if the education in these priv systems is accepted as satisfactory der our compulsory education la the parochial school authoriti should be compelled to live up to law. At the present time they are beneficiaries of studied favoriti and continuing laxity on the part state school officers who are suppos to see that they meet the standard quirements for public schools.

Another type of violation based

eligious favoritism occurs in the discriminatory administration of the income tax laws. Protestant and Jewish public school teachers do not receive the same income tax exemptions as Catholic sisters. The sisters are not compelled to pay an income tax on their salaries as public school teachers; Protestant and Jewish teachers in parallel circumstances are compelled to pay.

I believe that the three types of violations which I have summarized should be met by both court action and legislative action. Of course, many of these abuses can be rectified by state legislatures and local courts. But there is also a challenge and an opportunity for action by Congress. Since our organization has been asked to indicate the nature of possible Congressional remedies, I should like to suggest the following:

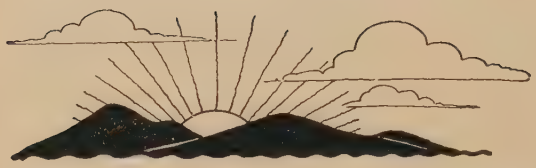
1. Every federal law appropriating money for education should contain a specific provision that no portion of the funds voted may go to sectarian religious institutions, either for buildings, salaries or bus transportation.

2. The Hill-Burton Act should be amended to prevent appropriations to any denominational hospitals.

3. In appropriation bills for the Executive branch of the government and for the State Department. specific provisions should be included prohibiting any employment of a public or secret fund for either a personal representative or an official ambassador to the Vatican. This would prevent the president from circumventing the will of Congress and the American people by giving distinctive recognition to one church.

**THE LONGER I LIVE, and the more I attend conferences and ecclesiastical gatherings, the less importance I come to attach to what you might call legislation and formal resolutions, and the more importance I come to attach to what I call atmosphere. We want an atmosphere of understanding. If we understand each other we find it possible then to have an atmosphere of unity; to use a phrase of a speaker at the Edinburgh Conference, "An atmosphere in which men loathe to differ, and determine to understand."**

**—Henry George**



# Quotes Of The Day

*Roger Babson*: A character standard is far more important than even a gold standard. The success of all economic systems is still dependent upon both righteous leaders and righteous people. In the last analysis, our national future depends upon our national character — that is whether it is spiritually or materially minded.

*Ordway Tead*: More and more clearly every day, out of biology, anthropology, sociology, history, economic analysis, psychological insight, plain human decency and common sense, the necessary mandate of survival — that we shall love all our neighbors as we do ourselves — is being confirmed and reaffirmed.

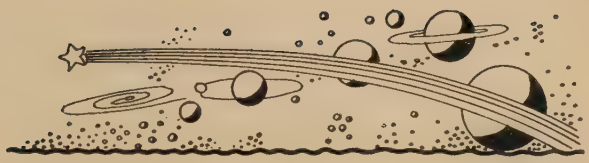
*Charles E. Wilson*: Material science now has the clear possibility and promise of the systematic utilization of all the natural resources of the earth for the good of the whole human race . . . Maintaining and improving the standard of living of all the peoples of the earth . . . is now one of the keys to peace in the world.

*Robert M. Hutchins*: Education is n to reform them or amuse them or make them expert technicians. It to unsettle their minds, widen the horizons, inflame their intellect teach them to think straight, if p sible.

*Bonaro W. Overstreet*: Emotion health expresses itself in the langua of relationships. It is present, we c assume, wherever we see a human b ing happily and consistently going t ward the possibilities and realities his world rather than withdrawi from them.

*Harry Emerson Fosdick*: No hor gets anywhere until he is harnesse No steam power drives anything un it is confined. No Niagara is ev turned into light and power until it focused, dedicated, disciplined.

*William O. Douglas*: The most i portant aspect of freedom of speech freedom to learn. All education is continuous dialogue—questions a answers that pursue every problem the horizon. That is the essence academic freedom.



# Quotes Of The Ages

*umuel Johnson*: He that would pass e latter part of life with honor and ecency, must, when he is young, nsider that he shall one day be old; id remember when he is old, that he as once been young. In youth he ust lay up knowledge for his sup- ort, when his powers of acting shall rsake him; and in age forbear to nimadvert with rigor on faults which xperience only can correct.

*oethe*: It would appear that our na- ire is not, for any length of time, apable of perfect resignation. Hope ill make its way into the mind, and ith hope, activity, and with activity, ie realization of hope.

*urtis Bok*: In the whole history of aw and order the longest step for- ard was taken by primitive man hen, as if by common consent, the ribe sat down in a circle and allowed nly one man to speak at a time.

*ames Russell Lowell*: The story of ny one man's real experience finds ts startling parallel in that of every- ne of us.

*Thomas Carlyle*: This world, after all our science and sciences, is still a miracle, wonderful, inscrutable, magical and more, to whosoever will think of it.

*Henry D. Thoreou*: If one advances confidently in the direction of his dreams and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours.

*Andrew Carnegie*: There is no use whatever trying to help people who do not help themselves. You cannot push anyone up a ladder unless he be willing to climb himself.

*John Ruskin*: Art does its duty, not in filling monster galleries with frivolous, or dreadful, or indecent pictures; but in completing the comforts and refining the pleasure of daily occurrence, and familiar service.

*Lord Kames*: Logic is the art of thinking well: the mind, like the body, requires to be trained before it can use its powers in the most advantageous ways.

# *What The Sea Told Me*

*John Morg*

HOW OFTEN do we, when we wander along the seashore, think of what the sea has to tell us that would be interesting or valuable to us? And yet at times what wonderful stories must have been enacted on her and by her! We hear her murmuring and sometimes roaring as if in a rage with all who have to do with her, or with the shores that hold her back; and yet how beautiful and grand she appears to all healthy-minded people! How fascinating to most young boys who have read or heard the romances of the sea that are the chief literature of most boys!

Even I, old as I am, cannot he being attracted by the sea and thin ing of all the wonderful things th she could tell us of the past history our world; besides the many trag dies and comedies that have been e acted within her realm as well as the many ships that have passed ov her, or, worse still, been wrecked her.

I wandered down on a beautif day to the beach by the Pacific; a I watched the waves coming on a returning; thinking that this consta movement of the seas had gone since they existed, and what could

ore monotonous than such a life — we can call it life.

For its is impossible to escape from e thought that the sea is the source all the life within her, and that the niest living thing as well as the reatest fish must depend on her for eir existence. It must be that she is e reservoir of all the organized life ithin her. To be that, one would ink that the sea must be alive just we are, and I think that that is so.

I let my imagination roam over all iat I had ever read or heard of the fe of men who had lived upon the :a; and wondered how many had sked the sea questions as to why we e do not learn something from her iat would add to the wisdom of men, nd at least give them some better lea of how to live than the gener- lity of men have at present, as is roved by the general depression and isatisfaction with life that prevails o a great extent in the world today. ut is not this condition the result of ian's unwillingess to learn rather han the sea's or nature's inability to each?

As I reflected on the beach, on this articular day, on the monotony of he sea's ceaseless ebb and flow, I eemed to hear the sea murmur in my ars that it is not the sea only that lways moves so; that man's life and is mind in many ways resemble the ea, and with less excuse. Ceaseless motion in some direction is a law of nature, and there can be no escape from it even for the tiniest atom; but it is for us humans to direct the movements of our minds and of nature, too, so far as we are able, to bring about better ways of living and a greater and deeper knowledge of our own powers than we possess.

It is thus that we shall advance; and nature, human and universal, will become so interesting that our lives shall cease to be monotonous or joyless as they may be at present to so many. "Even though I," said the sea, "seem to be always moving in the same way, I have my goal. I have to move up to those cliffs and wear them away so as to produce changes in the Earth's surface which are not altogether worthless even in the sight of unthinking man. You see me approach with one wave nearer the cliffs and then I am drawn back farther away; but I make another move nearer, and go nearer each time that I make the attempt.

"Even humans are bound by the same law of progress, and good fortune has been said to be at the command of the man who watches its tide and seizes it when it comes his way; so in what way is man different from the sea so far as tides are concerned? His whole life is one of progress and regression, again and again, until he becomes master of his fate;

and, in spite of the ebb and flow of his life as he moves onward and upward, he will, if he is true to the highest aspirations that come to him from the soul, gain the high state on which he has fixed his eyes through his life."

In the case of human beings they can direct the course of their lives backward instead of forward, and at the apex of a great civilization this is what happens often. This is not necessary, but the prevailing tendencies at such times are in the direction of selfishness and self-indulgence in the pleasures of the senses and in many ways that enervate the bodies and minds of men, and make them easy prey to the lowest and most evil forces in the universe.

This is a strong reason why we should bring our minds and bodies under our control and direct them towards higher conditions of life and not lower, as too frequently happens when civilization offers to the unthinking masses the greatest variety of means of gratifying their animal natures. This is why at the present time when everything is held in the balance — ourselves included — we should be alert and on guard against any mental or moral tendency stamped with the character of decay.

None of us would like to belong to a dying race or civilization; hence we should do our utmost to help stop the progress of decay, especially in ourselves, by holding on firmly to the highest ideals of a pure, just, compassionate, and unselfish humanity continually moving on towards better states; in spite of the many obstacles in the way and which will test courage, knowledge, wisdom and persistence to the utmost to remove from out the way.

The importance of this work makes it necessary that every child, as well as grown-up, should be engaged in this great work. Every one who conquers selfishness in himself has become a mighty warrior whose spear is like a flaming weapon which in everywhere where there is any evil or corrupt power to master. Let us and then raise our eyes towards the light and let it stir up our wills into such activity as will make them the most powerful weapons that the foes of progress have had to face.

**AS LONG AS we can ALL stand up TOGETHER, God will bless America. For whether God blesses America or not does not depend so much upon God as it does upon us Americans.—Carl Heath Kopf**

# BROTHERHOOD OF WESTERN CIVILIZATION

*Karel Hujer*

**(An address delivered before the Press Section of the Annual Meeting of the Congress of Fraternal Organizations, Hotel Statler, Cleveland, Ohio, September 17, 1956.)**

UNDER THE LIVING impressions of that relatively small but compact set of ruined temples of the Roman Forum and the adjacent Palatine Hill in Rome where our western civilization and traditions were in one of the important formative states some twenty-eight centuries ago, it is more than ever evident to me that we live ourselves in a portentous age of precipitous events. Yet, time flows and life goes on carefree in great western centers of civilization and there is hardly anyone that is aware that history is now being enacted not in the plenipotentiary diplomatic circles but in entirely unpretentious and unglamorized sections of the present human society. Humble shepherds on Palatine Hill in the 3rd century B.C. could not possibly even dream what will be the outcome of their simple deliberations in the lapse of future centuries.

Our consideration of brotherhood, which, like a golden thread, permeates the entire course of history of best human aspirations, could be dealt with in a learned and academic language, but that would leave the searching soul starved. Instead, it is rather to be sought along the pathways that were and are trodden by countless multitudes, pilgrims that are youthful and vivacious, old and weary — the latter becoming an ominously growing majority.

Confucius once said: "A great life begins with a long journey." We have excellent means of transportation and communication in our age of technology; in fact, it is marvelous to consider that only two days ago at this moment I was thousands of miles away in a city that was a traditional dream of pilgrims for many centuries. Yet today we need more than ever the true realization of what Confucius had in mind in his statement of twenty-five centuries ago.

Even if we accomplished, as we may, the rocket flight to the Moon or Mars, as things stand now we still will remain ever more in dire need of a long journey. What we perform now is the wholesale mechanical transpor-

tation with no spirit of pilgrimage such as guided for centuries some seekers of brotherhood as they were strenuously climbing lofty mountain passes and drifting towards their visionary goal of an "Eternal City."

Although my principal purpose of the present journey was the attendance at the 8th International Congress for the History of Science in Florence, Italy, all the incidents and experiences that occurred to me were most significantly revealing to me, that human search and striving for brotherhood and a universal state were at the same time running into endless conflicts with this same ideal. Thus, London, Paris, Madrid, and above all Rome—all great centers of the western world—stand in my vision with their creeping ruins mingled with sumptuous palaces as human individuals where virtues and vice are constantly in mutual struggle.

Man dreams of his welfare that is a natural consequence of brotherhood but his affections are partial and fragmented. He cherishes the privileges of nationalism, of special race, of social status and so his brotherhood runs short of attaining the dream of St. Augustine's City of God. One or the other form of messianic role of his privileged race or nation stimulates in himself righteousness, passionate impulses and under the adored name of his tribe, encouraged by the anonymous wrath of masses of his racial or nationalistic kinsmen, he marches to the sacred battlefield of holy wars and human blood flows for the sake of brotherhood — unfortunately, fragmented brotherhood. At the turn of the century, Emile Zola said: "When the tyrant plans a conquest, he proclaims the message of brotherhood." The aging continent, the heart of western civilization since then, has committed in the name of nationalistic or economic brotherhood two world wars and involved the entire world in them. The European world is a peninsula of the Eurasiatic continent, as Forum Europeum is only a larger form of Forum Romanum and the ruins of Rome are eloquent pages of living history.

On the Hyde Park Corner in London, one third century ago, I listened again to the speakers in the land of classical freedom of speech. Only an additional half a century before my time, Karl Marx spoke on the same spot while his native Germany exiled him and even extremistic France vomitted him, whereas good-natured monarchistic England allowed him to finish "Das Kapital,' a prophecy of classless fraternity. He was then buried peacefully in London's Highgate cemetery. Indeed all those speakers at Hyde Park were always most positive of their messag

brotherhood, democratic, socialistic and now communistic.

While the passers-by always seem only to be amused or entertained and skeptical of statements made by these dishevelled utopians, a time scale of a quarter of a century is sufficient to see that there is some portentous collective prophecy in what these orators are talking about. One quarter of a century ago only socialist villains were here exposing their plans of a kingdom of economic brotherhood. Now, after World War II, these are pushed into the background, replaced by communist spokesmen proudly standing over the shingle of their party and significantly alternated by colored orators, all storming and denouncing the atrocities that exploiting Christian white masters committed in their colonial empire against their down-trodden people. They all speak of brotherhood and always of a different variety.

Yet, what a promising master mind of excellent fraternity was Napoleon! Thirty-six years after my first visit to his gorgeous tomb in Paris, a renewed visit after World War II to the French fantastic and patriotic memorial to a military chieftain, reveals a new and most eloquent light. Echoing to some extent the famous slogan of the French revolution, Napoleon almost succeeded in establishing the state of dominating French fraternity. All his good intentions are described in the crypt of his glorous tomb, engraved in cold white marble. My attention was captured by the description of some super-university, decreed by a law of May 1807. Napoleon here bows to a well selected set of philosophers in which those outside of France are only the distant, ancient Greek philosophers, whereas the rest belongs to the choice aristocracy of the French exquisite Latin culture, including the famous encyclopedists and such atheists of the French revolution as Laplace. Biblical prophets were not there. It was, however, the promise of a French paradise and it is no wonder that after the sublime emperor died in the second exile, some Frenchmen thought that he meant well with their kingdom and they placed his body in the heart of their homeland, in the mausoleum that supersedes anything that the pharaohs or caesars have ever had built for themselves.

It is possible that after half a century some Germans will re-discover good virtues about Hitler and a sumptuous monument may be erected to the one who also meant well for the Reich while trying to enlarge the "Lebensraum" for the selected tribal kinsmen. The trend of history follows similar developments. Just as the zealous Spanish conquistador in the past in the name of his Christian king

turned the cross into a sword, so likewise, but in a different version, his comrade receives and passes on the solemn and unfailing proclamation of classless fraternity, "Proletaries of the whole world, unite!" Thus in the divided world, an Englishman looks to his London, a Frenchman to his Paris and a Russian to his Moscow; the latter being now particularly flavored with the messianic role of the IIIrd International. Consequently, one Rome of the past, to which all roads were leading since the days of the Barbarians, was split into many larger and smaller Romes. The mosaic of political or national boundaries of some fifty odd countries on earth, topped with an extra effective wall of compartmentalization known as the "Iron Curtain," is only too painful an evidence of the very opposition to the dream of a universal state.

No acrobatics of diplomatic rhetoric nor sophisticated "national" reasons can justify this impression of separation upon inhabitants of this planet who are usually eager to meet and know each other. As a result, the fomented differences between fragmented brotherhoods and limited patriotic loyalties find their outlet in other saber bristling displays of the juggernaut of modern technological warfare and gargantuan thermo-nuclear destruction.

Western Europe, that lovely garde which carries the heritage of Graec Roman traditions, is slowly and r lentlessly entering into the role of pawn between gigantic millstones two military powers. Time is runnin short. We can only ask: Can weste Europe be saved from what is toda Forum Romanum? Is there a healin balm of a true brotherhood that is n only a word but that brings wa weary people together in a spirit forgiveness, love and self-sacrifice?

Of many experiences that have r cently thrown some light on the questions, there is one that will a ways stand as a great event in my lif There is a valuable experience in th intellectual brotherhood of such sc entific gatherings as we held in Flo ence in the international congre which helps along the road towa understanding, at least in the atmo phere of objective thinking which far has escaped the fate of seriou political divisions. I tried to perceiv the language and the heritage that incorporated in immense cathedral including that of Chartres or S Peter's Basilica in the Vatican. I a not ashamed to admit that I w touched to tears at the sight of th climax of Michaelangelo's creative a in the Sistine Chapel—inspired b Christian faith — the noblest art man to the glory of God. But none these occurrences, however wonderfu

an equal the most revealing and inspiring experience on Sunday, August 6. It was to testify to the presence on this earth of a veritable brotherhood that was and that always is possible. On that day it was my intention to walk along the historical road, the old Appian Way. Before it reaches the open country, the road winds among narrow walls in the dusty suburb of Rome. It was a windy and sunlit day. Little did I imagine that this road would also lead me to San Callisto catacombs. With a primitive candle in my hand and guided by the attendant, it was suddenly and unexpectedly from the radiant sunshine that we entered into the subterranean, cool, humid and utterly silent obscurity and started an unforgettable, strange and mysterious walk through the most extensive and complex of Roman catacombs. It was, perhaps, the shock of that sudden incident along the Appian Way that unveiled a vision of distant past so amazing that it will never vanish from my mind. At the same time I could not be in a holier sanctuary on that Sunday for there is no cathedral that could equal in all its splendor the solemn and eloquent quietude of those living tombs where the early Christians, in the spirit of their selfless devotion, sanctified the idea of brotherhood that has no parallel and that was destined finally to overcome the powerful empire and then to nourish humanity with its spiritual power for centuries to come.

It appeared as if time melted away in those narrow, endless and dark sepulchres which once sheltered living Christians who gathered here when they had no worldly power, their pastors poor with no titles to their names; all lost and defenseless against the periodic wrath of the pagan mob in the lap of a proud and powerful empire which had its cherished and ostentatious Mithraic cult. In that strange timelessness of the deep underground, whatever length of time I was there, it was like ages, something fascinating and beyond comprehension. After having seen previously the luster and the glitter of the Vatican, the pleasing jets of water in the fountains of its gardens, it became clear to me that it was in this humid and uncomfortable chill of the underground where the vestiges of a real religion and brotherhood could be found.

As it was in its mysterious destiny to be tested and chastized through the shadows of tears and suffering, only then religion grew into purity and unprecedented beauty and thus became the cosmic pillar of an awakened man, liberated from things of this world. I now see more deeply the meaning of what Tolstoi and Gandhi had in mind when they placed idea and morality before art. These early followers of

the Master lived the ideas of His sacred teaching and experienced the living religion and paid the price before the temptation of power and wealth blurred the vision and produced an institutionalized church.

With this experience one thing became clear to me: In the secular world there is no answer to any problem. When worldly success overtook man, religion began to fail and brotherhood became only a word and lost its power. Indeed, all possible systems of government were tried in the history of civilization and they worked well or failed if the standards of man's spiritual qualities were high or low. The world describes careful compromising as a shrewd action, yet any decadence of civilization starts with compromises, which, while trying to save one or the other selfish cause, in the long run, undermines the most precious values that cement human communities. Saints and prophets become immortal only because they never compromise with evil. Gandhi once said that those seers and prophets were greater geniuses than Newton and greater warriors than Napoleon or Wellington because, while knowing the use of weapons, they did not resort to the use of violence but taught the war-weary world that its salvation rests in forgiveness and renunciation.

Due to its fragmented brotherhoods, western civilization on both sides of the so-called Iron Curtain is in a more dramatic and portentous cross-road than was the Roman empire when from outside there was an increasing pressure of Barbarians and from inside the rise of a most challenging teaching of the Master of Galilee. Yet, Rome went on carefree and entertained itself in its colissea with the spectacle of beasts tearing and devouring the Christian victims. In our paganized 20th century we do the same, only in an alternative and on an incomparably larger scale as millions of human victims are thrown to the beasts of integrated lust and passion that periodically explode in our global, technological and scientific warfare and fratricidal annihilation. It is an inexpiable sin against brotherhood. It keeps on accumulating sinister guilt as the course of western society runs adrift toward some climax in history that will be beyond the power of all men. War victims in our century alone, just human victims stripped of any national or racial label — some 100 million human beings — will go into the annals of history as the most serious accusation of our civilization. Its technological achievements will be utterly dwarfed for they meant only passing material comfort whereas scientific warfare increased the ra

f barbaric destruction to a scale ever known in the history of the world.

The voice of history is not aggressive yet it is persistent and pleading with our conscience. Either we must be utterly reborn or more ruins will inevitably spread as they slowly creep upon Europe, superimposed upon those of Forum Romanum. Considering the noteworthy learning of our glorious universities one is naturally reminded of the Biblical words: "Ye can discern the face of the sky and of the earth but how is it that ye do not discern this time?"

Wars in our mechanical civilization, conflict in a divided society that keeps on weathering away the edifices that resulted from co-operation, may appear to have little effect on the magnitude of global organization. Indeed, neither one, nor two or three generations will notice anything serious that would undermine the modern colossus, yet a quarter or half a millenium will witness entirely unforseen changes in the structure of man's social and religious life beyond all imagination. As individuals we are not mere helpless bystanders or spectators of this great drama of history but each one of us — if it is our sincere will and earnest longing — may become a creative link on the road leading to that new era in which brotherhood will be more than a word — a living experience. This living experience of the oneness of humanity will always produce an approximation of the dream of the Universal State.

If, in the external, secular world, a long, dim distant future separates us from this development, the individual at any time may reach this celestial realization by testifying to the eternal reality of the universe of supreme harmony that has never been in conflict with human imperfections. Nevertheless after another time scale of two or three millenia, when an archeologist will ponder over additional layers of Forum Europeum superimposed on those of Forum Romanum, he will no doubt wonder over the inscrutable mystery of our present civilization that had all the means of communication for the practice of fellowship and brotherhood, yet failed to do so, and that encountered the same inevitable logic of history as all the previous cultures that were for a while allowed to flourish on this earth.—*The Inquirer.*

**IN THE LEXICON of youth, which fate reserves for a bright manhood, there is no such word as "fail."—Owen Meredith**

Inspiration and thought depicted in Robert Garrison's dramatic sculpture of Pegasus and woman bearing torch of knowledge. In a democratic society the pattern of thought and ispired action embodies "collective intelligence."

# *Imperatives For Survival*

*C. C. Furn*

ONE OF THE monumental efforts in the writing of history has been completed recently by Dr. Arnold J. Toynbee. Although there is some argument in professional circles as to the acceptability of his treatment, it is certainly true that he has given us one of the most comprehensive views of the social forces and major trends which make up the story of civilizations. He delineates the rise and decadence of twenty different civilizations on which we have substantial written or physical evidence.

One might judge from this that modern history will inevitably repeat itself and that modern Western civi zation is destined for a decline a fall. But it may be premature to a sume that we are doomed. Dr. Toy bee has pointed out that somethi new has been added — an emotion situation which is now being ev denced on a world-wide scale. In relatively recent article he express the opinion that the twentieth centu will not be remembered for wor wars, or the automombile, the a plane, antibiotics, or even nuclear e ergy, but rather for "having been t first age since the dawn of civiliz tion, some five or six thousand yea

ack, in which people dared to think practicable to make the benefits of ivilization available for the whole uman race."

However, if we are to take advantage of this new emotional situation, nd survive as previous civilizations ave not, it is necessary for us to ask urselves some important questions. Iore important, it is essential that we nswer them to the best of our ability. And one of the basic issues we have o face is whether it will be physically nd emotionally possible to accomoiate this rising ambition of the hunan race.

Due in large measure to the effecive and humanitarian work of the nedical profession in saving lives, he world is now in a period of population expansion which can be characterized as explosive. The rate of population increase is far greater than it has ever been before, and the evidence is that the high rate of increase will continue for many years o come. At the present time there are about 2,400,000,000 people living on the earth and the net increase is almost 100,000 human beings every day. A century hence, unless some great catastrophe occurs, the world population will be at least 6,000,000,000. In the continental United States the present population is about 165,000,000 and a century hence (only three generations away) it will be at least 375,000,000. This is almost a 250 per cent increase. No social forces are in sight which will stop or reverse this trend.

We are already faced with many pressures resulting from these rising numbers. It is estimated that fully half the population of the world is malnourished and many millions are on the verge or in the throes of starvation. In America we do not worry as much about starvation as we do about where to park our cars; but there are many population-pressure problems, even here.

It should be physically possible to supply adequate means for the existence of these great numbers of people, but it is problematical whether we will make the necessary sociological advances in time to prevent serious upheavals. And that makes us ask whether we can adapt and expand our knowledge of science, technology and sociology rapidly enough to meet the needs of an ever-increasing population.

Our physical existence depends upon the resources which are available to us — thousands of items in various categories of food, water, energy and minerals. Even now, shortages are beginning to appear and make themselves felt.

The support of more and more people with a higher standard of living requires an ever-increasing de-

gree of industrialization. This calls for rapidly increasing amounts of energy which, to date, we are largely taking from the fossil fuels—coal, oil and gas. The curve of energy use is rising with extreme rapidity. The United States, which has only a little more than 6 per cent of the world's population, utilizes almost 50 per cent of the total energy of the world and correspondingly produces and uses almost one-half of the industrial goods and services. If the other 94 percent of the people of the world should be able suddenly to rise to our own level of industrial production, the demand for energy would be immediately increased by almost tenfold. Many trends indicate that the bona fide energy needs of the world a century hence will be almost a hundredfold greater than at present. Coal, oil and gas will not be able to supply this need.

Balanced against this picture of depletion of energy is the fact that we are now beginning to learn to use nuclear energy for peaceful purposes. The amount of power locked in the atoms which we can use, after we have developed the appropriate knowledge, is many times greater than that in the fossil fuels. Furthermore, 30,000 times as much energy as we are currently using falls on the earth each year in the form of sunlight. We do not know how to use it with any acceptable degree of efficiency as ye but the supply is there, waiting fo human cleverness to put it to work.

It is also a question as to whethe the world can advance rapidl enough, scientifically and sociologi cally, to make full and wise use of ou natural resources in this and succeed ing generations. In 1769 James Wa in England received his first pate on an improved steam engine. Subs quently, steam power was adapted manufacturing processes and the I dustrial Revolution was well unde way. Although the Industrial Revol tion is usually considered somethi which was completed in Western E rope in a generation or two, it is n contention that it is just now gettin started. We see the evidence of th in the rise recently of a new term "automation." Automation is merel a new word which is used as a lab to operate or even build the machin which produce consumers' goods an services.

There are those who fear that rapid rise of automation will lead widespread technological unemplo ment. But careful analysis shows th there will actually be more opportun ties for employment. The kinds jobs will change, but not the tot number, and the productivity p worker will rise rapidly. If one le his imagination roam, he can see tr mendous potential benefits in term

of higher standards of living, more leisure and a better life for all people.

It can be seen that our civilization is becoming quite complicated. Therefore, can we make the sociological and economic adjustments which are implicit in carrying the Industrial Revolution to its logical conclusions by the full utilization of the principles of automation? This question has had a major impact, particularly during the last half century, in the field of education. In order to have the adequate background of good citizenship and for appreciating life and for earning a living, it has been found necessary to maintain an ever-rising level of formal education.

This is reflected in our own legal requirements for compulsory education through secondary schools and in the ever-increasing proportion of individuals who find it highly desirable, or even necessary, to go to college. Since education should serve the purpose of the next generation rather than the past, a fact many persons overlook, we find ourselves in a continuous quandary about the appropriate curriculum makeup and environmental conditions necessary for present-day colleges and universities. This poses very serious and continuing problems. We also have quantitative problems.

Within the next fifteen years in the United States the number who will be knocking at the doors of the academic halls of the colleges and universities will practically double. Since this is so, one of our most pressing problems is to adjust the structure, scope and size of the colleges and universities to meet the needs of the next generation.

World War II began in September, 1939, and formally ended in August, 1945. The dominant factor in this greatest of all armed conflicts was the impact of air power. In the span of six years the Allied air forces, using many thousands of airplanes, dropped almost two million tons of bombs on enemy targets. Those bombs contained about a million tons of high explosives. Less than four years ago on an atoll in the Pacific a hydrogen bomb, which might have been carried by one airplane and delivered to a single target, was exploded. It reputedly had an explosive power twenty times greater than all of the bombs dropped by both the British and American air forces in the six years of World War II. This indicates the picture of destruction that would probably be wrought in a World War III if both we and the Soviet Union were equipped with an adequate supply of hydrogen bombs.

With this in mind, the question of whether World War III can be avoided must necessarily be answered by a ringing affirmation of determina-

tion: It must be! If it is not, we cannot even ask ourselves whether Western civilization will be No. 21 on the list of those which entered the race but failed to finish.

It is possible to be completely indifferent to the questions posed here. But there is no denying the validity of the questions and the implied problems which they present. It is easy to say that those are things for others to worry about. Besides, one person could not do anything about them anyway. This path of indifference is the simplest one to take but it would probably lead to results which would be far from indifferent. If everyone ignores the problems involved, and simply lets human nature take its course in random fashion, history will record that we arrived at a set of answers which were far from the best.

An alternate reaction is a frantic feeling of desperation — that doom is upon us and that we must do something, though we are not sure what. If a substantial portion of the people adopted the frantic approach to international affairs it would be analagous to attempting delicate surgery with a meat axe. The results would probably be fatal. Since we are reasonable people, I suggest that the most appropriate and wisest course is somewhere between the two extremes. Middle-of-the-road policies are often lacking in glamor, but in the long run they are frequently the most effective.

Such a pattern of thought and action in a democratic society necessarily embodies what I call collective intelligence. We must recognize, of course, that it takes much more than pure intellect to answer social questions. Great problems involving many people are usually handled in an atmosphere of high emotion and the participants often show but little evidence of being rational human beings. But, even though it acts slowly, it is certainly true that intelligence can and does have some influence in shaping mass emotions. It is in this slow modification of mass emotional patterns that the average intelligent person can and should play a continuing role within his own sphere of influence.

College graduates certainly have no monopoly on intelligence but, on the average, they are the better equipped by nature and nurture to be the leaders of thought and action. This is especially true if they have absorbed an appropriate amount of that body of knowledge which comes under the category of the liberal arts. The aim of such background is to make it sufficiently basic, sufficiently broad and sufficiently liberal so that they may all be good citizens as well as professionally proficient men and women.

From the beginning of our history the average American has accepted

ne responsibility for the welfare of imself and his family and has not ollowed the easy path of letting some-ne else worry about it. May this feel-ng of individual responsibility ever ontinue! But over and above individ-al concerns are those paramount and tll unanswered questions which in-olve all aspects of the world we live n. No one can escape them, even on n atoll in the Pacific. Physical wel-are, enjoyment of life, the well-being f our children depend on how wisely hese questions are met and answered n the near future.

If the decision is left to a dictator, he answers will probably be wrong nd unpalatable. Satisfactory answers an only come from collective intelli-gence—and collective intelligence is not compiled by a lot of other people. It is formed by ourselves, our families and our associates. It is particularly important that the collective answers arrived at in the United States be approximately correct because, whether we like it or not, we are now in the dominant world position, politically and economically. Leadership has its grave and far-reaching responsibilities.

I will make no attempt to delineate ways and means for individuals to make their intellects effective in national and international affairs. The paths are many, varied and ever-changing. To the individual who is well-informed, alert and willing, many spheres of influence will keep opening up. Trying to do something about it, even in a modest way, will often require a high degree of moral and spiritual stamina — and sometimes courage. These are qualities which Americans have never lacked in the past. There is no reason to believe they will lack them in the future.

—*Think*

**AMERICA'S LOVE has never been equalled in human history. She turns her cheek seventy times seven. She fights only to defend her family. But when she has defeated her enemies, she binds their wounds, feeds the children, pays their bills and hands forth billions of dollars to restore them to an honorable place among the nations of the world.—Emmet McLoughlin**

# Christmas, 1957! New Year's, 1958!

No one can predict what the new year will bring. Nor would a wise man try.

But no matter what events may await human society in the twelve months to come, the verities will remain, for they are eternal.

Wisdom will retain its quality, thought will be as exciting, religion as inspiring and science as absorbing.

Those of you who are readers of the **NEW OUTLOOK** know that this magazine, now in its 11th year, is concerned with all of these things. It does not pretend to cover them all with any degree of completeness, for no publication could do that, this year or ever.

But it treats them all with respect, and with an appreciation for their role in the course of human events.

And you may depend upon it that the **NEW OUTLOOK** during the coming year will pursue that determination, presenting to you each period a new assortment of the best in current and ancient thought, designed to be stimulating while informing, satisfying while challenging.

In past years, the **NEW OUTLOOK** has offered gift subscriptions at a special rate. Again, in this Christmas season of 1957, it makes such an offer, because it believes that many of its readers would like to share this magazine with friends and acquaintances who might not otherwise know of it, or who may be particularly receptive to its message.

Instead of the customary $3 for one year or $7 for three then, you may enter gift subscriptions via the coupon printed on page 95. The special holiday rate will be only $2.50 for

one year for each gift subscription, or $6 for three years or three subscriptions.

**A seasonal greeting card from the publisher will let the recipient in on his good news — that 1958 will be made happier for him through the pages of the NEW OUTLOOK.**

## *Letters Of Appreciation*

**Omaha, Nebraska**

The excellence of your magazine makes it desirable to keep all copies for re-reading and for reference; therefore, one does not have copies to hand to his non-subscribing friends.

I am enclosing three dollars for one additional subscription to be sent to me to permit me to give away one copy each month to some friend who may become a subscriber and value the NEW OUTLOOK as I do.

My long time friend, Mr. Paul K. Harlan, now back in Omaha in his new home but at that time living in Descanso, California, sent me my first copy of NEW OUTLOOK some four years ago and I subscribed at once. He, too, gets two copies in order to hand one copy each month to someone whom he thinks may care for it as he does.

If you should happen to have additional copies of your latest issue which you might care to send, I shall be pleased to hand them to friends of mine who may become subscribers. *Gerald Nancarrow*

**San Jose, Calif.**

The San Jose Group has enjoyed the New Outlook magazine so much that we feel that it should be placed where more people can read it. Enclosed you will find our check for another subscription to be sent to the San Jose State College Library. May New Outlook continue with its savory contents.
*Lenore Hutchison*

**Los Angeles, Calif.**

I am indebted to your magazine for a considerable portion of my thinking over a number of years as a reader. It is always cultivating the improvement of the spirit by appreciation of the subtle and more real "substance" of high principle. *Ray Southworth*

**Sandy Lake, Pa.**

Your magazine is wonderful, lots of good thought. *C. C. Palmiter*

**IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.**

**—Henry Ward Beecher**

# EDITORIALS

## *The Challenge Of The Day*

SPUTNIK does not spin alone, these days.

It has sent men's thoughts spinning as well — far out into space to contemplate the dizzying significance of this first, timorous venture to the threshold of the infinite. Infinite that is, from our viewpoint, even if an Einstein can conceive of a shaped space, curved and finite.

If man's spirit had not lifted and soared when he reflected on his new possibilities, he would not be man.

Not, at least, the man who wondered why fire burned, as he gazed into his cooking blaze on the floor of his cave. Not the man who first crossed the river on a floating log to try his hunting luck in the unknown wilderness beyond. Not the man who thrust a seed into the ground to see what would emerge. Not the man who lai stone on stone until he had created wall, a house, a temple. Not the ma who sent fleets to sea — and to see.

All of these were men — wit man's superb gift of an inquirin mind.

What unguessed mysteries lie b yond the uncertain orbit of Sputnik

And, because they are mysteries infinite variety, they thrill to the ver depths one's imagination.

Sputnik was a creation of ma conceived in union of his analytic powers and controlled imaginatio and it was a triumph not only of t certain individuals who engineere the thing and thrust it into space b of all men.

That is because knowledge ca never be limited, is always universa

An old saw puts it this way: There s nothing new under the sun.

A better explanation would be that o matter how sublime an individu- l's conceptions they will invariably e found to be rooted in the concep- ions of others. Perhaps some day an xperiment in originality may be de- ised to discover what originality is, nd if it exists at all.

Ingenuity is a common enough uality, and much that we think to be riginal is, in fact, only ingenious.

The point to all this is that with this nitial tapping at the door to an in- inite beyond, we find a paradoxical ituation that has aroused, since Sput- ik, much comment, with no solutions dvanced, however. The paradox, of ourse, is this: that while man can ngineer his advance into space he annot bring himself to laying the hilosophical background to make imself worthy of the conquest of pace.

To put it another way: until he earns to live with other men in this world, of what avail his bold attempt o push on to other worlds?

Once upon a time the naive thought hat when men lost themselves in grand enough achievements, they would overlook their petty differ- nces and unite to meet the greater challenge.

But has that been true, to any measurable degree?

Did the challenge of molding a Christian world lessen the number of wars between Spaniards and Italians, or British and French? Did the inspiring discovery of a new world mean an end to rivalry between the nations engaged? Or did the conquest of the material earth bring the blessings of peace and plenty to all mankind? Can we hope that the unimaginable adventures awaiting us out in space will in some mysterious way prove the catalyst that can bind together the discordant human tribes of our world and knit them into a team capable of working unitedly for a great new good?

Already the healthful rivalry between nations to be the first into space is tinged with jealousy and bitterness, foreboding only ills to come.

This, all of this, is not to decry the advance thus far made into space, nor to submerge the hope that all nations may have an equal role in its conquest.

We argue, rather, that some bold new steps be taken in preparing the social, cultural and psychological background on this ancient earth. This will call for some imaginative leadership, something which has not been in much evidence in recent years. But the penalty for failure

might well be unmitigated disaster that would destroy the promise of Sputnik and the soaring hopes of mankind.

## *The Religion Of The Future*

JUST HERE AND there we see the flicker of the dying embers of Theology, the science of Deity and the study of His attributes. For how many tedious centuries have we been discussing the anatomy of God, and what is and is not proper in relation to him.

But the time for the worship of such is passing away. The ideal grows with the growing needs of man. Man is beginning to throw off the mask and hypocrisy of his idol worship of *forms*; he is panting for something real, something not only that exists, but exists in a way that he can appreciate. The feeling of the day is that we can know and feel and realize; that *is* in a very real sense; something that can make us understand Life and translate for us the myteries of life, and death and being; can read for us the Sphinx of the world; something that will set the world on fire for us, and fill our days with the music of happiness and our nights with the Silence of Peace.

The answer comes from the heart of humanity. This Humanity is waking to the realization that all knowledge, all worship, all action comes from within. There in the hidden chambers in the Holy of Holies, is the real Divine presence. There, also, is the demon of unrighteousness. Man is not a simple irresponsible cipher made to be saved or damned, but he is himself the saviour and saved. He is at once God and devil, tempter and tempted, animal and angel. "The proper study of mankind is man." What then is this New Religion, how can it be instituted, and what are its creeds?

The greatest truths have been always written in paradoxes! So of this. This New Religion is *the* old one. The New Creed is creedless. The institution is *impossible*, for it is already in the Hearts of all men. Deep down in our consciousness is the conviction that we are more than we appear. There also is the sister conviction that we can *will* to be what we will.

Anon and anon we fall from our ideal, and become nothing but sentient intelligent animals; but the wheel reverts, again the Sunshine of our own Divine Nature lifts us up and we are Gods "in our own right." What is that mighty impulse to do and to be which we call manhood, but the manifestation of man's godhood?

"Man Know Thyself," the Delphic oracle proclaimed. "I am in thee and thou art in me," said Krishna; "Seek and ye shall find, knock and it shall be opened unto you," said Christ. In this great faith we have the cooperation of the magnificent Pagans and Jesus, before the ecclesiastics of the new perversion of the early centuries drowned the voice of philosophy in the historical murder of Hypatia, and mutilated the religion it appropriated. Now is the time men are striving to free themselves from the fetters of creed.

If we were once to realize that we were Souls, then the everlasting life would be now; we should not then theorize as to what that life was, or will be. We should know that our very existence is part of that Eternal life so deep that we can never fathom its depths. Is not the mystery of the cells equal to the mystery of the world? How many of us have realized the very life, the spiritual nature, of this living, palpitating earth, as living and as spiritual as we are ourselves? We talk wisely and learnedly about the surface of the globe, very much as a parasite might of our skin, as though we were the Alpha and Omega of knowledge. But who knows of the mystery of its interior, who can speculate on the millions of lives in its atmosphere, lives that few can see and fewer still comprehend?

Were we but half awake to our own godhood, we might command the wind to sleep and the storm to cease. But a big battle awaits us. The majority of us worships the god of Self so deeply that to cease from that would be to root out our very nature. But the refining fires are at work, the melting pot is ready, and he who fears to go forward stands a fair chance of remaining behind.

Let us go forward fearlessly; let us offer up on the altar our dearest, most cherished weaknesses!

**PEOPLE SOMETIMES refer to higher education as the higher learning, but colleges and universities are much more than knowledge factories; they are great fortifications against ignorance and irrationality; but they are more than places of the the higher learning—they are centers and symbols of man's higher yearning.—W. H. Cowley**

# Sculpture By The Blind

*Bertha Gaste*

SEVEN YEARS AGO eleven people sat down in a San Francisco art class to do the impossible. Plunging their hands into masses of wet clay for the first time in their lives, they set out to make sculptured portrait busts of themselves. And they were blind.

It was Jeanne Kewell, a young and gifted art teacher from the California School of Fine Arts, who first conceived of sculpture as a method of helping the sightless to use their hands and find a valuable emotional outlet. Her original group of students, chosen from the San Francisco Centre for the Blind with no regard to talent or manual dexterity, caught fire from her enthusiasm. They learnt and carried out all the necessary technical processes for themselves, from the initial mixing of the clay to the hollowing out of the models before firing. For nine months they worked, patting, pressing, moulding the clay, and at the end of the year the doors of the California School of Fine Arts opened on an exhibition of eleven completed clay and terra cotta self-portraits made by eleven sightless men and women.

Three of the eleven were blind from birth; others went blind later. Others again could still distinguish light from darkness, but these latter removed their glasses so that "all of the students might be on a more equal footing." There could be no mirror for them, no gauging of distance and relationship with pencil or thumb. They built their figures slowly in wet clay, feeling their own bone structure, shape of feature, details of hair and expression, fingering the fold of flesh and curve of lips, forcing out of the clay, it seems, not only the likeness of their features but also some visible expression of an emotional attitude; for the astonished public could not only clearly recognize the extraordinary physical resemblances, but also the suggestion of profound feeling built into the terra cotta and clay. What the artists said about their own work is very revealing. "I lived in a world of ideas and sounds," said Leonid Malarevsky, a former accountant who lost his sight during the war, "and sculpture brought me back to the world of dimensions." Said Elsie Northern: "I get at the open window in the morning and look up and wish that I could do something worthwhile." Even more moving were the words of Louise Bixler: "I wanted to

portray the sagging feeling in a person when they can scarcely bear any more. I didn't think of the head as just a chunk of clay, but I thought here, under here, is my heart. I was thinking of what life had made of me."

After the West Coast exhibition the busts were shown at the Brooklyn Museum in New York, and later at a private art gallery, arousing enormous interest and a great deal of discussion. Some critics pointed out the high degree of manual dexterity and tactile awareness in these works; others related a certain monumentality and austerity in the portraits to the art of other periods, such as early Egyptian art, when expressive qualities were counted of greater importance than visual ones. Others again claimed that memory played the predominant role, and insisted that strict representationalism had been the aim, and the lack of pictorial detail was more a limitation of sight than a deliberate choice of form.

Since that time the experiment has expanded and the particular value of sculpture for the blind become more widely recognized.

In Amsterdam, for instance, at an exhibition of the work of the English sculptor Henry Moore in the Stedelijk Museum, the director invited several blind people to visit it and tell him what they thought of the different works. Patting, stroking, passing their hands over the curves and angles, over the forms of this sculptor, their first reactions were much the same as the sighted public. The shapes did not feel like bodies and heads, they thought. But some of them, returning again and again, liked them more and more. As one of them said, "It is better when you come to understand that Mr. Moore isn't imitating life but telling you about it. It is the same with music."

Jeanne Kewell, in the meantime, had been extending her work to the education of blind children. A class of eighteen ranging roughly in age from nine to thirteen with one girl of seventeen among them, was chosen, again without regard for artistic leanings. "The sighted child," says Jeanne Kewell, "learns through visual exploration and initiation. The blind child does not. Through sculpture," she claims, "he can come to know the intimacy of objects, formulations, concepts, and ideas." The eighteen children, therefore, were given the clay to play with and handle, chose their subjects and began to model, no one child working for more than a total of thirty-two hours over a four-month period.

What subjects did they choose? The little girl whose family group had been separated through illness and death modeled families — the dog

family, the bird family, in smooth, rounded shapes. Others chose single animals, birds, cats, dogs, horses—all, be it observed, domestic animals they may once have seen. The child with no visual memory, blind from birth, made a rough unrecognizable heap representing a bird, in a nest curiously suggestive of the walls of a room; children who had been studying King Arthur in English class modelled knights in the clay. "They were horrible men, I think," said one, "you can hear the blood."

Extraordinarily powerful in its sense of opposing forces is the horse and rider modelled by an eleven-year old boy, blind since seven. "I like to ride on things," he said, adding "I like horses especially." Unbearably poignant is "The Solitary child"—Picture three figures at the playground bench, two together at one end, one small immobile form seated alone at the other. The blind nine-year-old who made it gave a name to the child sitting apart. It was his own. And there are the two solid featureless figures modelled by a thirteen-year-old girl. Her brief explanation of them may well stand for all these children struggling in blackness—"She says take me out of the dark, dark dungeon. He is signalling to go."

Whether the theories of aesthetic values propounded by some of the critics are valid, time alone will tell. But of the healing and releasing properties of this form of activity for the blind, in this new method of expression and appreciation, there can be little doubt. The faceless figure with bound hands cries "Take me out of the dark, dark dungeon." Jeanne Kewell has opened a door.

—*The Courier*

# The Schools And The Community

*Leonard Wenz*

*Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave.*
*—John Ruskin.*

DO WE ASK and expect too much of our schools? Some hold the opinion that the schools are overtaxed and overburdened and that the home, the church and civic organizations have shifted their respective responsibilities to the educational institutions. Others declare that the schools are not doing as much as they should for the students and that we must insist on more and better work from them.

Granting that there may be much truth in both positions, there is a point of view that is often overlooked. The public does not seem to realize fully that education is a process in which, consciously or unconsciously, all the forces and institutions take part. They cannot avoid doing so; the educators close to the classroom can attest to that. The newspapers educate. Radio and television educate. The cinema and the theatre educate. Bingo and race tracks educate. Comic books and sexy magazines educate. The student, consequently, is subject to all sorts of influences, intellectual and moral. Therefore, it is impossible to prevent miseducation and confusion in the process. One cannot place the responsibility of producing and developing the type of citizen needed in a democratic society solely upon the school, the church or the home. All social, industrial and cultural insitutions, in their different ways, mold and shape the character of the future citizen of American democracy.

Herbert Spencer wrote in the last century: "It is notorious that the principles which we apply in our daily living are largely opposite to those we preach in our churches, or teach in our schools." In many respects that criticism is valid today. In the cloistered walls of the classroom, students are taught beautiful theories of religion, morals, politics, government and economics nominally accepted by adults, but on leaving school they find the actual movements in social life are often contrary to these traditions and concepts. It is no wonder that on their way to maturity, they become confused and bewildered and follow the

crowd wherever it may lead. One is reminded of a question set by Socrates, drawn from Plato's *Republic*:

"Do you hold the popular belief that, here and there, certain young men are demoralized by the private instructions of some individaul sophist? Does that sort of influence amount to much? Is not the public itself the greatest of all sophists, training up young and old, men and women alike, into the most accomplished specimens of the character it desires to produce?

"When does that happen? Whenever the populace crowds together at any public gathering, in the Assembly, the law courts, the theater, or the camp, and sits there clamoring its approval or disapproval, both alike excessive, of whatever is being said and done; booing and clapping till the rocks ring and the whole place redoubles the noise of their applause and outcries. In such a scene what do you suppose will be a young man's state of mind? What sort of private instruction will have given him the strength to hold out against the force of such a torrent, or will save him from being swept away down the stream, until he accepts all their notions of right and wrong, does as they do, and comes to be just such a man as they are?"

What sort of private instruction will have given him the strength to hold out against the force of such
current to prevent him from becom
ing just a statistic in the crowd? Th
only answer is that the school's pr
mary concern must be to help yout
find a personal identity and a philos
phy of living. The adult must firs
learn the true source of his self-cr
ated evils and how to control the
and then develop within himself a s
of ideals and principles which wi
give direction to his own life. You
will then be served. To be sure, th
adult world cannot present a differe
world to its youth than that in whic
it lives. The adult world cannot com
pound its social evils, its greed
shams and hypocracies and at th
same time expect the schools t
fashion a new generation committe
to honesty, wisdom, sincerity and th
progressive betterment of society. A
ter all, the community is the true e
ucational institution.

Education in the broadest sense
social. Lip service to any set of va
ues which do not reflect reality ca
serve but limited purposes. It can on
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the budding minds of youth and cyn
cism in the more mature. Tradition
morality becomes greatly weaken
thereby.

The problem of education is n
primarily a problem of training ch
dren. It is the problem of creating
community within which boys an

irls cannot help growing up to be norally competent and intellectually onest, eager in the task of building better society. It is not being realistic to expect the school to produce the esult alone. The school, functionally ependent on society, is of necessity conservative institution. It cannot dvance too far ahead of the main tream of social thought and practice. he reform necessary for the improvement of society ought to begin logically with the schools, but for the moment it is not practical. It seems that ve shall have to begin illogically with he adult until he asserts himself and lemands the kind of social change necessary to moral and spiritual regeneration of a community.

It is most encouraging to note that ducators today are beginning to comprehend that lay people are extremely valuable and helpful to the educational program as resource persons, as two-way channels of communication between the schools and the community. Citizens are beginning to understand that the schools need the full cooperation of many groups and agencies as well as of individual citizens. This joint concern is one of the most effective ways to help the people of the community to understand their real stake in public education. As lay people become more aware of their civic responsibility to assist in providing better education for their children, they become potential leaders in fighting for the necessary social reforms needed in a healthy and growing community.

**WHEN ONE ADVANCES confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours . . . If you have built castles in the air, your work need not be lost; that is where they should be. Now put foundations under them.—Henry David Thoreau**

# Finding The Self

*H. Traver*

"FINDING THE SELF" is one of the expressions by which the path to knowledge is named: it means that we seek to discover the real 'I' beneath all the veils by which it is hid. Selfhood is a quality which can combine itself with all sorts of ideas and moods, thus giving rise to fictitious selves; these are temporary and variable, so that we often have to ask ourselves, "Which of all these is the real I?" None of them is real; all are artificial. It is as though the light of the sun were casting images on a screen, and we mistook these images for the light itself. So what we have to do is to discover the real light, the real sun, so that we may no longer be misled by all these images and reflections.

Man has one 'I' which persists through all life, so that, however many changes he may pass through, he feels that he is the same person throughout. But he cannot isolate this enduring person from the numerous moods through which it manifests itself; he cannot arrive at a conception of the pure I without any alloy of ideas or emotions. If he could do this, he might get some answer to the question, 'Who am I?'

Yet this problem is the one which we must sooner or later solve; for there is something in our nature which impels us along the road of self-knowledge; and we have to test all kinds of experience in search of that which alone is satisfying and permanent. One single earth-life is not enough for the accomplishment of such a work; as we can easily see by comparing different people who are in such different stages of knowledge. The idea of Reincarnation leads to the conclusion that the real I must be greater than the I which belongs to only one earth-life.

The existence of a real Self beyond the unsatisfying and ever-shifting false selves has been the conviction of deep thinkers in all ages. We find H. P. Blavatsky saying:

"From the days of the primitive man . . . down to our modern age there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates repeating to himself, as well as to his fellow-men, the noble injunction, 'O man, know thyself,' he succeeded in recognizing the God within himself . . . the emanation of the One Supreme God."

And V. E. Southworth says the llowing:

"Man has that within him out of ich the cosmos was builded and by ose command order prevails. Man fundamentally one with, and in- ed is, the spirit of the universe."

And many more such quotations ight be collected. The finest perience and meditation always nduct man to a knowledge of this eat secret—that the real *Self* of an is divine, is of one essence with e cosmic Deity. So finding the Self eans arriving at a consciousness of e truth of this great fact.

And is not this truth the essence f religion? Religion always means e setting aside of selfish personal terests in favor of something which e believe to be of higher import. Whatever we may call it—God, the ivine law, good, right—it is the me thing: we recognize that man is bject to a law greater than his own ishes; that he owes allegiance to a elf mightier than his insignificant personal self. Shall we envisage this power as an external deity or as that universal spirit of light and truth which has a center in every human heart? By the latter view we come closer to Deity; we gain in self-respect; we set before ourselves a possible goal of attainment. And religions, in their original pure form, do teach that man, "made in the (spiritual) image of God," can so transform his own nature as to enable that divine likeness to manifest itself in him.

The possession of this divine spark endows man with a limitless power of *becoming*: there can be no limits set to his possibilities. Did not Jesus extol the power of faith? But we must always remember that personal desire has to be sacrificed to Love; for if we use the powers of will and imagination to increase our personal stature, we but rivet the chains more firmly upon ourselves, thus hindering all healthy growth.

Look Nature through; 'tis revolution all,
All change, no death. Day follows night, and night
The dying day; stars rise and set, and set and rise,
Earth takes the example. All to re-flourish fades
As in a wheel; all sinks to reascend;
Emblems of man who passes, not expires.—*Edward Young*

# Unity Of All Nations

*World Wide Peace Based Upon The Philosophy Of Buddha*

*Ariya Dhamma Thera, Ph.D.*

AS WE THUMB the pages of history, we do not find any parallel for the United Nations Organization, and for that reason, perhaps we are to be complimented for forming this association of 83 separate States.

Yet its basic separation into political partisans backing the systems of democracy and communism has caused within it a want of full confidence and, in fact, fear and suspicion. If the real cause of this fear and this suspicion could be removed, confidence among nations might come about and a real unity be forged.

The root cause of fear and suspicion is aversion, a mental disease, instrumental in causing twenty-one discomforts of the mind as explained in the Dhamma-Sangani, the first book of the Abhidhamma Pitaka.

It might be worthwhile listing these mental discomforts: dislike, annoyance, hate, vexation, resentment, repugnance, irritation, fear, indignation, antipathy, ill-temper, detestation, suspicion, anger, fuming, wrath, abhorrence, h o s t i l i t y, churlishness, abruptness and disgust. All result from aversion. Thus, to be free of an of these evil results, we must appl the correct antidote.

The universal-love of the Buddh is the right antidote to aversion o hatred. When this is replaced by un versal-love, all the twenty-one ba effects of the mind are automatical destroyed. The mind becomes fille with real happiness.

But when we speak of love in th worldly sense, we find there are fort one kinds of that quality in the worl They are caused by greed, passio and selfishness — great dangers i today's world.

Thus, before discussing universa love in its one supreme quality, l us list the ordinary kinds of love, a too familiar to most of mankind:

They are love for the opposite se for one's children and grand-childre for possessions and properties, f fame and name, for high position i life, for fashionable clothes, for jewe ry and ornaments, for pictures an shows, for dance and music, f gambling, for intoxicating drinks an drugs, for money in its various form

or rich food, for play and games, decorations and sceneries, for one's own country and native place.

Also love for one's relatives, for politics, for beauty and color, adventures and duels, books and curios, swims and baths, stories and myths, hymns and songs, hunting and fishing, lands and buildings, for the expansion of states and kingdoms, for arms and ammunition. Love, as well, for scientific inventions and experiments, competitions and awards, routine and ritual, longevity, power and glory, honor and respect, ease and comfort, luxury and luster, degree and diploma, love passionate, love lust and love blind.

None of the above are to be compared with the boundless, unlimited and indiscriminate universal-love, totally free from greed, passion, aversion, lust and selfishness. In fact, sincere practice of universal love checks these other faults.

It is a prerequisite, therefore, for the promotion of unity among nations.

A right definition and the method for practice of universal-love might be obtained from water's beautiful and marvelous example. Though a material thing, without mind and consciousness, water is surpassing in its excellence for the thirsty and the dirty.

It never diffentiates between the rich and poor, wise and ignorant, literate and illiterate, kind and cruel, moral and evil, sane and insane, beautiful and ugly, protector and murderer, animal, bird or fish.

Just as water quenches the thirst and cleans every being without exception, so universal-love makes no discrimination and quenches the thirst of hatred, animosity, fear and suspicion from everyone who will drink of it.

It goes without saying that universal-love should be practiced by everyone. We, as reasoning humans, should shame ourselves if we fail to cultivate that one solid quality of sublime love towards all beings.

Our failure to practice it has resulted in worldwide conflagrations, wars, bloodshed, rebellion and in the destruction of life and property. If, therefore, we want to put a stop to these evils, and we know what the solution should be, it behooves us to begin the practice of universal-love.

Imagine what would result! Rulers would no longer have subjects, but children of their own flesh and blood and their former subjects would regard them not as rulers but as parents. The subjects themselves would look upon each other not as competitors or enemies, but as brothers and sisters. The psychological change of

mind would restore irrevocable peace among mankind almost at once!

Les us, upon arising each day, take a glass of water in our hands. For seven days, let us individually say; "Oh, you water, quencher of thirst and cleanser, you make no distinction of caste, creed, sect or file. But I, who have mind, consciousness and reasoning, differentiate man from man. Therefore, I am really ashamed of myself. Being ashamed, from today forward, I will cultivate a universal mind and universal-love, in these words:

"May all the beings existing on the face of the earth, above, below and around it, be free from anger, grief, sorrow, pain and lamentation; may all of them be happy, peaceful, prosperous, healthy and wise, contented and satisfied with what they earnestly obtain."

Those undertaking this for seven days will find real interest and true happiness of heart. They would regularly and by habit continue to drink in that universal-love, just as they regularly take in their meals. Their gradual accumulation of universal-love would brighten their outlook and attract toward them other beings through the universal law of beings of the universe. The power of pure and sublime love overthrows evil, cures the evil mind and will gradually draw the world to the side of right.

Buddha, in the Dhammapada made this clear: "All that we are i the result of our own thoughts, w are made of our thoughts, we ar founded on our thoughts, if a ma speaks or acts with an evil though pain follows as the wheel follows th ox, or if a man speaks or acts with pure thought, happiness follows as th shadow."

No power equals that of the min The moral and purified mind is mo powerful than the evil mind, which dispelled by it.

When universal-love is proper cultivated, universal-compassion d velops naturally, and this would fo low between nations as between ind viduals, so that the almost subject n tions would soon have rights equal t those of the great powers. This coul further the cause of peace and be a end to war and exploitation. A subs quent psychological change would pe mit the world to become a family nations, through alteration of B Power attitudes from conceit to co passion and small nation attitud from aversion to universal-love.

Consequently commerce, commun cations and industrial output wou swell to unheard-of proportions, pr duction would never be able to ke even with demand, but the dema would be broadened by the ability all individuals to purchase what th desired, and so the unemployme

uestion would be effectively solved.

Due equally to universal-love would evelop universal-rejoicing over the rospects of the wealthy, wise, intelligent, strong, healthy and beautiful beings. Those not blessed with these ualities would appreciate those more rosperous.

The elements of rejoicing and appreciation are diametrically opposed to those of animosity, envy and jealousy, and would help eradicate those ualities responsible for so much of he world's evils and suffering.

A third world war between the orces of democracy and communism ould bring destruction and ruinaon upon the entire world.

The great powers might, therefore, ponder upon those ancient but still honorable adages, "Think twice before you leap," and "A bird in the hand is worth two in the bush." Let them be content with the birds they have in their hands.

Let them, further, cultivate the philosophy of Buddha's universal-love, compassion and rejoicing and:

*May all the nations of the world unite in one fold.*
*For the good, welfare and prosperity of the human world;*
*May the world peace be announced by celestial bell,*
*And make the people of the world happy and well.*

**IT IS MOST WANTON presumption and pride for any man to dare to be sure that there is now some very important and critical place which just he and no one else is made to fill. It is almost as presumptuous to think you can do nothing as to think you can do everything.—Phillips Brooks**

# *A Tour With Greatness*

*R. M. Baga*

IT WAS almost noon on a muggy, mid-August day in central India. I was waiting to see Pandit Jawaharlal Nehru, and I had been awaiting him for something more than three hours, which is a long time in the steaming heat of a Lucknow courtyard.

I gazed fixedly at the door through which he must come. His secretary had promised that Nehru would see me at the conclusion of some meeting or other, for I had explained that I had come all the way from Hollywood, principally to meet the emerging leader of India.

When the door finally opened, I watched a group of four men emerge, wearing Gandhi caps. They passed me in earnest conversation. One was a familiar face, recognizable from photographs — the face of a man with destiny stamped upon it, for even back in 1940 it was evident that he was heir apparent to the government of India.

Nehru had soft, fine features. He was in his fifties and greying a bit at the temples. He courteously apologized for keeping me waiting, but asked me to lunch with a Mr. Saran, an aide, as he himself had another engagement. Mr. Saran's mission, I gathered, was to inquire into my rea sons for seeking the appointment i the first place.

I explained at luncheon that thi was my first trip back to the lan where I was born since my paren had taken me to California when was two. But, having heard of India independence struggle, I had brough motion picture equipment to fil what I could for an American visu education firm.

Mr. Nehru told me after lunch tha he had to catch the Moghul Sara Express at four for Benares, a cit two hours away, because he had t speak there that same night. If I reall wanted to see India, he said, and t feel its fervor and heart, why n join him? Nothing, of course, coul have pleased me more. Mr. Nehr asked me to meet him at his home i an hour, but there was no real hurr Word reached us there that the trai was delayed for two hours. so I fille in the time taking movies of Nehr and his sister, Mme. Vijayalakshm Pandt, later an ambassador to th United States, Soviet Union and Britain.

Not knowing much of India crow or even of its transportation, I frette

bout the unexpected delay and asked ehru about it, once we were on the ain. He said the throng wouldn't ind a two-hour wait — they would nderstand. In fact, they were more nderstanding than even he indi- ted!

Nehru said that some 40,000 were pected and, since there was in all ndia no stadium capable of holding at many, he added that they would ll be standing in a park, waiting." message arrived aboard the express, porting that it had been raining all ternoon at Benares, but Nehru in- sted that the meeting not be can- lled.

This still was not all of the bad ews for the crowd in the park. Our ain developed mechanical difficul- es, and we were further delayed.

It was nearly ten o'clock and rain- ig harder as we pulled at long last nto the station. To me it seemed un- kely that any crowd would wait that ng.

But as we slowed to a stop, I saw at the platform was jammed. The eople were shouting. As the express illed, I could make out the words: Pandit Jawaharlal Nehru ki jai!" Victory to Pandit Nehru!" They re- eated this cheer over and over. I lt their spirit welling up in me. I ngled with excitment. Choked with motion, I turned to Nehru. His eyes met mine. I saw in them the answer to my unasked questions: why he had kept the crowd waiting in the rain, why the meeting must not be can- celled. This was the real India—vital, alive, restless and straining at the leash of slavery!

We were escorted to autos and joined a caravan to the meeting place where thousands merged their voices in a continuous uproar. "The leader has come!" "Pandit Nehru has not failed us!" "Victory to Pandit Neh- ru!" "Victory to Mahatma Gandhi!" "Victory to India!" We were piloted through a weaving aisle willingly formed by the crowd, and mounted the dais, in the middle of the park.

The rain was slackening. The dimly lit park seemed a dark sea of wet, glistening faces, turned eagerly and excitedly upward toward their gar- landed leader, their Panditji. Forty thousand had stood barefooted in the mud, bareheaded in the rain, patiently waiting through four hours for a glimpse and a word from their leader.

It was late and still the rain fell, and Nehru spoke for less than half an hour. He thanked his people for their loyalty, reminded them of the awak- ening India, urged them to follow the non-violent methods by which she must help herself. It was not until midnight that we had our dinner at a wealthy Indian's home where for two days we were guests.

Next morning I accompanied Nehru to the university, where Dr. S. Radhakrishnan, now India's vice president, was president, and photographed the grounds and Nehru speaking to the students, recklessly using up what film I had with me in the process. When I discovered that a large outdoor assembly was to be held immediately, it was too late to return to my lodgings for more film, and yet I did not want to appear discourteous — especially after Nehru himself pointed out several photographic possibilities to me!

So for the next forty minutes I went through the motions of taking pictures — and to this day, I think, no one knows that they were motions only, that my camera was empty!

Illustrative of the vision and social concern of India, if I may make this point as an aside, was my conversation with an Indian who had just returned from a mission to China and who accompanied me on a tour of Benares. I asked him why he had gone to China. He explained he headed a mission of three doctors to treat casualties of the Japanese war. It seemed remarkable to me, and when I murmured something about oppressed India helping oppressed others, the good doctor replied that "with leaders like Gandhi and Nehru, India will always do what she can to help the unfortunate anywhere." Subsequent history has borne him out.

When we rejoined Nehru, followi the Benares tour, we were driven an immense mansion where fifty more red-turbaned attendants assist us to alight and escorted us into tiger-skin lined hall where we await the arrival of the leader. When came, and the attendants rushed assist him, I made the photograph utmost of the opportunity.

Everything about this place seem unutterably magnificent, from t crystal chandeliers to the gold servi marble corridors and lush furnishin and it was some time before I realiz that we were guests of His Highne the Maharajah of Viziangram.

Yet the thing that most impress me about the Maharajah was the n chalance with which he chewed g —like a young American at a ba game!

His Highness, however, left doubt that his full weight was behi Nehru and the independence mo ment.

It seemed that even the extremes India were united in determinati to throw off the yoke of oppressio

Nehru seemed weary as, the n morning, we returned to our point departure.

I asked if I might put some qu tions to him, but he said he wo answer no questions then. Perha

ter on, he said. I reminded him of written statement on "India and merica" which he had promised me s a foreword to my film, but he put e off. I searched my mind for what might have said or done to displease im.

The train arrived next at Allahabad, ehru's home community. Stepping ff the train with him, I bade him arewell and thanked him for his ourtesies. As the train started up he ushed me to it and up the steps and hen I asked again, as my train was ulling out, about the questions and tatement, he called back that he ould get in touch with me.

Perhaps I was unjust, but I was ired and could not help feeling dis-ppointed. Mr. Nehru, it seemed to ne, had let me down. Maybe he had greed to the picture taking merely o satisfy his own ego? I make no pology for such thoughts, for they ome to tired minds, sometimes.

Several weeks later, when all India vas cooled by the monsoons and even ny great experience with Nehru had ettled back in my memory, I was n Bombay. My work was completed. was making preparations to leave India, after a stay of almost a year.

And then, one afternoon, I re-eived a phone call from Mrs. Hu-hessing, another sister of Nehru. She said that Panditji had asked about me, and wondered if I could come over in an hour to see him!

Somewhat apprehensively, I met him on an open veranda, and noted at once how relaxed and rested he looked.

He greeted me warmly and asked about my plans. I told him that I had booked passage home and while I talked, he autographed several large photographs of himself, requesting of a servant that they be mailed. Abruptly he handed one to me, as a gift.

I was surprised, but gratefully thanked him for it and for all he had done for me.

He looked at me intently a moment.

"Now what questions do you wish to ask me?" he demanded.

I swiftly recollected several on which I wanted his views and rapidly put them to him. They were not unusual questions, but some on which I wanted, first hand, his views.

After a few more minutes, I prepared to leave and asked if I would see him again before he left Bombay. "I never know what might happen next," he laughed. "I might even be put in jail by the British. I expect anything!"

Then, as we were shaking hands, he asked: "Didn't you want a statement to the people of America for your films?"

"Yes, more than anything," I said, "but in view of the situation, I didn't think you could get to it."

He took from a neaby table a single sheet of paper, on which he had typed a message, and signed his name to it.

He had not forgotten, and my joy was complete.

A month later, while enroute home, the ship's purser posted the day's news on the bulletin board. A two-sentence news item said that Mahatma Gandhi and Pandit Nehru had been jailed by the British for security rea sons. I went to my cabin to lie down

There I re-read Nehru's "Messag to America," and my eyes fell o these lines:

". . . Even in our national struggle we have adopted peaceful metho and shown our readiness to pay th price of freedom in our own suffe ing . . ."

I wept, for it seemed that just moment ago I was touched by th heart of India.

**NOTHING CAN RESIST the WILL POWER of man, when he knows what is true and wills what is good.**

**To will evil is to will death. A perverse will is the beginning of suicide.**

**We can and should accept evil as the means to good, but we must never will it or practice it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means. When it submits to them it corrects them, and condemns them while it makes use of them.**

**To earn the right to possess permanently, we must will long and patiently.**

**The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.**

**To affirm and will what ought to be, is to create; to affirm and will what should not be, is to destroy.**

**To do nothing is as fatal as to commit evil, and it is more cowardly.**

**Sloth is the most unpardonable of the deadly sins.**

**To suffer is to labor. A great misfortune properly endured is a progress accomplished. Those who suffer much live more truly than those who undergo no trials.—Eliphas Levi**

# The Gift Of Antiquity To Art

*Grace Knoche*

PART II

NOW LET US CONSIDER for a moment certain examples of plastic work which we think of as valuable to the historian, the professed numismatist, the student of old inscriptions or of classical archaeology, but almost never of service to the sculptor, the draftsman or the designer—ancient coins.

Coins are really sculpture on a small scale, and in former days great artists did not think it beneath their dignity to design them. That is why some of the examples that have come down to us are masterpieces of plastic art. The growth and decline of Greek art—to touch but a single nation—can be traced by means of ancient coins more satisfactorily than by any other class of monuments, for two reasons: (1) they are not copies, like the majority of sculptures, but are original works of art, and (2) while not so imperishable as pottery in one way—for metal corrodes or may be melted up, while time itself seems unable to affect fired clay unless violence comes to its aid—they reach us, when they reach us at all, practically unmutilated and undisfigured. Some of the great statues of antiquity we should never have been able to identify except for the tiny plastic copies of them on coins—the Knidian Aphrodite, for example, by Praxiteles, accounted in his era by many of his compatriots to be his masterpiece. Of others, such, for example, as the colossal Phidian Zeus, which must have rivaled and may have surpassed the noblest of the Parthenon sculptures, to judge by contemporaneous accounts, we should have no idea of how they looked were it not for the coins struck in their honor. In the study of the classical portrait, no ancient monuments are so all-round and generous in the service they render as are coins.

These plastic records are not studied as they should be by the artists and designers of today. They can teach very much, especially in the handling of circumscribed spaces, where modern design is so often exceedingly weak. Every school of art that pretends to be comprehensive should possess and use with its students good enlarged photographs of the best types of antique coins; yet the plastic artist, unless actually commissioned to design a medal or a new dollar, rarely consults them at all.

They are a rejected gift in a double sense.

Closely allied to coins in their usefulness to modern art study are ancient engraved gems, examples of which have come down to us "from the mists of Babylonian antiquity to the decline of Roman civilization." Not only are they, like coins, really sculpture on a diminutive scale, but they possess the added loveliness of color. Jasper, lapis lazuli and jade, agate, rock-crystal and gorgeous hematite; chrysoprase, carnelian and sard; chrysolite, jacinth and beryl—all the precious and semi-precious stones we know have lent their fire and beauty to the religious or dedicatory purposes for which, like many of the earlier coins, ancient gems were usually engraved.

And how have they kept their faith! Over all the vicissitudes of war and greed and time, they have reached us unblemished and undefaced. From the scarabaei of Egypt and Etruria and the curious seal cylinders of Western Asia, to the "Island gems" of Greece and the intaglio seals of Rome, they constitute a record of plastic design to which we cannot afford to be indifferent. Excellent enlarged photographs of the best should be readily accessible in our schools, not to encourage gem-engraving—for which we moderns have neither the genius nor the need —but to open new doors to the a culture of antiquity before our st dents of sculpture, design, and inde *belles lettres.*

This brings us to the first of t classic five greater arts—archite ture: a division of our subject fraught with pathos, so aglow with "divine religious light," so aloof fro our small-minded estimates and utterly misunderstood that one hes tates to touch it at all—the great r ligious structures and votive scul tures of the past. Consider what know as "Cyclopean architectur alone, remains of which are to found all over the world, markin great perished centers of prehistor culture and art life—the temple stru tures of Peru and Bolivia, of Midd America, of China, old India and a cient Egypt, of Java, Cambodia, Ce lon and Mycenaean Greece. They a still our problem, our enigma, ar assuredly will continue to be until w grow nearer to the ancient conceptio of man's diviner possibilities and b come more willing to believe ou selves Children of Destiny than t progeny of a pithecoid abstractio The modern mind must re-create i self ere it can solve this riddle. N wonder we do not understand a tiquity: we haven't the antique poi of view.

Let us take a single example the hypostyle hall of the now ruine

as-relief of the young Rameses, from the emple of Seti I, Abydos.

emple of Amon at Karnak, of which ie picture thrown on the screen gives restoration in color. From it, in ite of the inevitable limitation due our modern smaller conceptions, ne may gain something of an idea f how this temple may have looked hen its mighty columns rose matchss and unmutilated, in all their lament color, their grandeur of conruction and their richness of deign. The human figures at the base f the nearest column seem to have ust entered this giant hall from Lilliut.

Breasted, the accomplished Profesor of Egyptology, states that a hunlred men could find room to stand on the top of a single one of the lotus capitals that crown the giant columns. We can hardly say that we have rejected this gift: we have not yet measured it with our minds.

With regard to Egyptian plastic art—of which this bas-relief from the temple of Seti I at Abydos is an example from which we might have learned all that we know of technic in this one line and more than we could ever have guessed—note the figures in particular. Modern critics occasionally clip these off as "enslaved to formalism," "too architectural," with no end of condescensions else. But pause a moment: Egypt did what we have never been able to do in art, in architecture, in science, in philosophy, and in spiritual living. Is it not possible that she knew what she was about in art? Is it not possible that she made these figures "architectural" with a reason? Her portrait sculptures are proof that she never made figures "architectural" from ignorance of what the human figure meant in technical study, for portraiture is a supreme test of technical knowledge.

Think of the portrait records she has left us—that splendid diorite statue of Khephren, the limestone statue of Ra-nofer so strongly individualized and so royal in uprightness and pose; the hard-featured "Scribe of the Louvre;" the well-

Bas-relief of the Youth Seti I offering the image of truth to Osiris from Abydos.

known portrait of Rameses II, from his mummy-case; and also the young Rameses, portrayed in one of th most beautiful of Egyptian ba reliefs, showing the characteristi graphic eye of Egypt, over whic artists and archaeologists both hav wasted much good ink; the Tanisia sphinx-portrait of Amenemhat II strong, enigmatic, calm; the po traits of Queen Hatshepsut, both i relief and in the round; those Queen Nefert-y-Tain and the "hereti King," Khu-en-aten; the two ba relief portraits of Seti I at Abydo one showing him as a man, and o (illustration) as a youth, offering t image of Truth to Osiris. Was an thing lovelier, purer, truer, ever co ceived or done in simple portrai studies in any age of art? The char they yield has a touch of magic abo it: particularly the younger portra stands apart, almost as though b longing to some finer plane. One ca not leave it alone.

(To Be Continued)

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**IF WE ARE TO BUILD and maintain the strength required to cope with the problems of this age, we must cooperate one with the other, every section with all the others, each group with its neighbors. This means domestic unity . . . Unity does not imply rigid conformity to every doctrine or position of a particular political figure But it does require a common devotion to the cardinal principles of our free system shared knowledge and understanding of our own capacities and opportunities and a common determination to cooperate unreservedly in striving toward our truly important goals. This type of unity is the true source of our great energy—our spiritual, intellectual, material and creative energy.**

**—Dwight D. Eisenhower**

# I RAISE MY VOICE"

*Albert Schweitzer*

I RAISE MY VOICE, together with ose of others who have lately felt their duty to act, in speaking and riting, as warners of the danger (of ntinued nuclear explosions). My ge and the sympathy that I have uined for myself through advocat- g the idea of reverence for life. ermit me to hope that my appeal ay contribute to the preparing of e way for the insight so urgently eeded. . . .

"What we can state with certainty . . . is that radioactive clouds will nstantly be carried by the winds round the globe and that some of ie dust, by its own weight, or by be- g brought down by rain, snow, must ad dew, little by little, will fall down n the hard surface of the earth, into ie rivers and into the oceans. . . .

"The radioactivity in the air, in- reased through these elements, will ot harm us from outside, not being rong enough to penetrate the skin. ut the danger which has to be ressed above all others is the one hich arises from our drinking radio- ctive water and our eating radio- ctive food as a consequence of the ncreased radioactivity in the air.

"Following the explosions of Bikini and Siberia, rain falling over Japan has, from time to time, been so radioactive that the water from it cannot be drunk. And not only there: reports of radioactive rainfall are coming from all parts of the world where analyses have recently been made. In several places, the water has proved to be so radioactive that it was unfit for drinking. . . .

"From official and unofficial sources we have been assured, time and time again, that the increase in radioactivity of the air does not exceed the amount which the human body can tolerate without any harmful side effects. This is just evading the problem. . . .None of the radioactivity of the air brought into existence by the exploding of atom bombs is so unimportant it may not, in the long run, become a danger to us through increasing the amount of radioactivity stored in our bodies. . .

"The total effect of the damage done to descendents of ancestors who have been exposed to radioactive rays will not, in accordance with the laws of genetics, be apparent in the generations coming immediately after us. The full effects will appear only

100 or 200 years later. . . .

"They (our descendents) are threatened by the greatest and most terrible danger. . . .

"The end of further experiment with atom bombs would be like th early sun rays of hope which suffe ing humanity is longing for."

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## The Fullness Of Faith! How Can We Make It Our Own

*Donald Harringto*

**Minister of the Community Church of New Yor**

Faith is one of the conditions of life. Faith in oneself and one's value in the scheme of things is necessary for mental health. Faith in one's fellowmen, in their essential goodness, potential friendliness and goodwill is necessary for society to be able to function. Faith in the universal processes which move around and within us, which support us and destroy us, which both delight us and frighten us, in which our lives are inextricably interwoven, is necessary for peace of mind. Faith in some ultimate Meaning and Purpose behind it all, that we call God, is necessary for confidence in times of great confusion and for serenity of spirit in the fact of the Unknown.

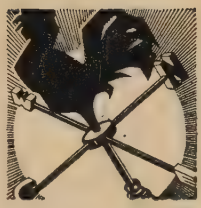
Faith is not so much a belief as it is an attitude. It is not basically theological, but psychological. Very often beliefs are sold in the name of faith, but this is dangerous, for beliefs will change with new information and then faith will be shattered. Faith is an attitude of confidence in life and its goodness, in oneself and the pote tials of life, on one's fellowmen, i the future, in truth and the means f its discovery, and in the purpos which lie behind all things.

Such faith is not to be found highly emotional experiences of co version, or in vain, pitiful repetitio of optimistic pleasantries about on self and life. These are, in fact, ev dence of a serious lack of faith, frightened groping about for so cheap and easy substitute for a fu and living inner condition of fait They usually react like all such crutc es in making the user more and mo dependent upon them for suppo They substitute irrational belief verbal reassurance for the living co dition.

Faith is grown within each life. T process begins at birth. Confiden and caution contend for the soul each human being as the days of h years and growth pass by. Every exp rience makes its contribution. Whe

(Cont. on page 89)

# WEATHER VANE



A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.

## JUVENILE DELINQUENCY

THE Committee on Juvenile Delinquency of the American Academy of Pediatrics realizes that medical responsibility for the care of children rests largely in the hands of the pediatrician and the general practitioner.

There has been great progress in reducing mortality, so that physicians have been able to concentrate on preventive measures and constructive practices to reduce morbidity. As medicine struggles to maturity, this philosophy of professional practice is rapidly gaining acceptance.

"Morbidity continues, however," Dr. Preston A. McLendon warns, "not only as the result of infections, but also from our inability to adapt to changes in our culture, such as rapid transportation, urban crowding, maternal employment, decline in family values, world unrest and many others. Many of these factors create an environment difficult for the child to accept or the parent to interpret."

Some other factors that cause mental and emotional disturbances are infant abandonment, poor institutional care, "broken homes," feeding problems, toilet adaptation, extremes of indulgence and discipline, parental irresponsibility, ignorance of normal patterns of behavior, and socioeconomic deficiencies.

"The Committee on Juvenile Delinquency believes there are important deficiencies in our efforts to reduce morbidity resulting from asocial behavior." Medical students and practitioners need more training in personality development in the child and adolescent. Delinquency and ordinary "curious and impetuous" behavior need clearer differentiation.

More emphasis must be placed on the emotional health of children. Community services, schools, the courts, and other agencies should contribute more effort towards the prevention of delinquent behavior. "The American Academy of Pediatrics . . . has the privilege and responsibility to contribute much to the prevention of mental and emotional morbidity." —*Pediatrics* 20:1, *July*, 1957.

### RELIEF OF FATIGUE WITH EXERCISE, NOT REST

IF ONE IS "worn-out" from fatigue, physical activity may help more than rest, Dr. Theodore G. Klumpp reports in the *Journal of the American Medical Association.*

Rest is no cure-all for fatigue, even among aging persons, since the condition often comes from "atrophy of disuse."

For a long time, doctors used to treat fatigue by having the patient cut out something, no matter how litt'e he was doing. If he did nothing more than sit in a rocking chair all day long, he was no doubt told to stop rocking and go lie down, Dr. Klumpp says.

Young people can keep in relatively good shape through sports and play but as they grow older they tend to give up these things and become quickly fatigued.

Labor-saving devices that now include electric golfmobiles cause them to suffer rapidly from atrophy of disuse.

Exercise is the answer but it should be fun and not drudgery. After an emotionally exhausting day behind a desk, a little exercise can work wonders against fatigue.

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## Capitalism, Communism, Socialism, All Out Of Date

**A brief summary of an address by Prime Minister Nehru at his visit to Japan**

PRIME MINISTER Nehru called for a new thinking — thinking not based on violence or pressure 'isms,' but thinking that would answer the problems of this world of atomic energy, ballistic weapons, and artificial moon.

The Indian leader told an audience of over 10,000 at a public meeting in Tokyo on October 8 that the spirit of man must catch up with the scientific progress being made to prevent the world from destruction.

### 'ISMS' OUT OF DATE

Mr. Nehru said:

"Although it is important to see technological progress, what is more important is to enhance the spiritual standards of people."

'Isms,' such as capitalism, communism, and socialism, he said, were out of date and *"This terrible machine of science and technology will kill humanity if political thinking is not changed and based on five principles of Bandung."*

"We have seen a tremendous and agnificent achievement in the world science," declared Mr. Nehru, and en warned by saying, "but the orld is an example of tremendous id dismal failures — failures in the ental and spiritual domain.

"This gap is not bridged yet. here is dangerous moral torpor."

Mr. Nehru declared that peace ould be attained only when menlity that produced 'cold war' was ntrolled and checked.

"Out of 'cold war' peace or goodss will never result, because 'cold ar' itself is hatred. How can good me out of hatred? 'Cold war' deades not only social groups, but it egrades nations also. If people do ot listen to the call of civilizations id lessons of thousands of years, umanity will be beyond redemption."

## ASSIVE VS. POSITIVE ATTITUDE

Mr. Nehru also gave a warning gainst moral indifference of the pres- it day world and against passive attitude towards nuclear tests.

Peace, he said, could not be attained merely by reaching agreements n limiting armed forces.

"It is easy to adopt resolutions on anning of nuclear weapons or on isarmament," he explained, "but the roblem is their enforcement."

Mankind, Mr. Nehru said, must ork for international cooperation, remembering that the world was moving towards "one world."

India, said Mr. Nehru, had to learn a lot from the experience of Japan.

"I have come here not to preach or teach, but to learn," he said. "I am a learner myself and seeker and searcher of the right path."

## THE FALL OF ASIA

Mr. Nehru referred to the fall of Asian countries in the past century and said, "You know how for the last 200 years and more some countries of Europe, because of science and technology, went ahead and other countries became passive and very decadent and unprogressive. Japan was the first country in Asia which shot itself out of this torpor and went ahead in both science and technology. From the beginning of this century Japan exercised great influence on the countries of Asia. It became an example to be admired and to be followed. But in later years — if you will permit me to be frank — various countries in Asia did not like much that was being done by Japan. Their admiration (for Japan) became tempered by other feelings. Japan began exhibiting pride of power. Japan experienced great triumphs and great disasters. The hard school of experience shows how progress itself, when it takes shape of pride of empire or pride of power, leads not only to difficulties, but disasters and some kind of inner decay."

# *The Kinds Of Love*

*William M. Nicholson, Ph.D.*

AS THE child grows up he will experience many kinds of love relationships, some of them only after he has reached physical maturity, and sometimes love in its deepest aspects may not be experienced until a depth of understanding is reached in the late years of life. Although there are some differences among authors in discussions of the various kinds of love, there is usually a fundamental agreement. Erich Fromm has recently written a book called *The Art of Loving* which contains a discussion of unusual insight.

## MOTHERLY LOVE

The type of relationship characterized by a mother toward a new-born child is one of unconditional love, unconditional because the child does not have to do anything to earn the love. This is a passive love as far as the child is concerned. Mother may lay down certain conditions or limitations later, but, in the beginning, she gives her love freely. The child is loved just because it exists. The child feels he is loved for what he is, or perhaps more accurately, loved because he is. This love does not have to be deserved. If it is there, it is a blessing, but if it is not there, there is nothing the child can do to create it. Th child learns to love his mother b cause he is loved. As he becomes m ture, it will change into being lov because he loves.

Wholesome motherly love is an a titude which instills in the child love for living, which gives him feeling it is good to be alive, it good to be a little boy or girl, it good to be on this earth. But a moth must have this feeling in order for to be infectious to the children. An iety is just as infectious as love.

Within each of us, no matter o age, is a vestige of this relationsh and a desire to be loved for what v are. Erich Fromm says, "Uncond tional love corresponds to one of t deepest longings, not only of t child, but of every human being. O the other hand, to be loved becau of one's merit, because one does d serve it, always leaves doubt — f fear of not pleasing the person o wants to love him. Besides, deserv love leaves a bitter feeling that one not loved for oneself, that one is lov only because one pleases."

## FATHERLY LOVE

It is in fatherly love that one r

gnizes more of the emphasis on conitional love. Mother represents the ome and the natural world. Father epresents the other pole of human xistence; the world of thought, of ıan-made things, of law and order, f discipline, of travel and adventure. n this world, love must be earned or eserved. Its principle is "I love you ecause you fulfill my expectations, ecause you do your duty, because ou are like me." The negative aspect of fatherly love lies in the fact ıat obedience becomes the main virıe and disobedience the main sin. )ne can see how most religions are ased on this concept of fatherly love. )n the other hand, there is a positive ide to this love. Something can be one to acquire it. A person can work or it. His actions can win approval. t is thus more in one's control than notherly love.

One can see how complications in child's ability to love can arise. If he father is too authoritarian or dicatorial, then the child feels he can ever please the father or win his ove. This can influence the rest of is life.

At the 1957 Convention of the American Psychological Association, Dr. Robert W. White discussed the importance of the experience of influencing others. In the development of the child, it is important for him o experience the fact that he can influence his parents. A parent should listen to the child and sometimes change his mind or let the child know what he says is being taken into account. Dr. White reported that children of parents who never yielded reacted more strongly to traumatic situations than children who felt their parents were flexible and would take their thought and feelings into account. Apparently, there is something very hopeless about having a parent who never yields or who cannot be influenced one way or the other. The helplessness and hopelessness of the child becomes exaggerated, and he feels powerless against the world in general.

One can see how complications in a child's ability to love can arise from his parental relationships. If the mother is overly indulgent, the child becomes "spoiled" and expects every desire to be gratified without his doing anything to earn it. If the father is too authoritarian or dictatorial, then the child feels he can never please the father or win his love. This can influence the rest of his life.

The mature person possesses a mixture of motherly and fatherly love. He can love with both the motherly and fatherly conscience. If he were overly motherly, he would be too indulgent. If too fatherly, he would be too harsh and inhuman.

## BROTHERLY LOVE

Dr. Fromm says, "'Brotherly love is the most fundamental kind of love, which underlies all other types. By this is meant a sense of responsibility, care, respect, knowledge of other human beings, the wish to further his life. Brotherly love is love for all human beings, it is characterized by its very lack of exclusiveness. Brotherly love is based on the experience that we all are one. The differences in talents, intelligence, knowledge are negligible in comparison with the identity of the human core common to all men."

Manly Palmer Hall has a high concept of brotherly love. He says: "For man, there can be no proof of love, except that he shall love. By the power of love he is induced to sacrifice himself and to place the happiness of others above his own. There can be no peace in the world, no tranquility within man, no sharing in the grace of the eternal, without love."

## EROTIC LOVE

In contrast to brotherly love and parental love, erotic love is exclusive in its nature. "It is the craving for complete fusion, for union with one other person. It is by its very nature exclusive and not universal. It is also perhaps the most deceptive form of love there is.

"First of all, it is often confused with the explosive experience of 'falling' in love, the sudden collapse of barriers which existed until that moment between two strangers. This experience of sudden intimacy is by its very nature short-lived.

"Sexual desire aims at fusion and is by no means only a physical appetite. Genuine sexual desire is in the minds of most people coupled with the idea of love, they are easily misled to conclude that they love each other when they want each other physically. If the desire for physical union is not stimulated by love, if erotic love is not also brotherly love it never leads to union in more than an orgiastic, transitory sense. Tenderness is by no means, as Freud believed, a sublimation of the sexual instincts. It is the direct outcome of brotherly love, and exisits in physical as well as non-physical forms of love.

Love is not just the outcome of "spontaneous, emotional reaction, of suddely being gripped by an irresistible feeling." Such a view "neglects an important factor in erotic love—that of *will*. To love somebody is not just a strong feeling—it is a decision, it is a promise. If love were only a feeling, there would be no basis for the promise to love each other forever. A feeling comes and it may go. How can I judge that it will stay forever when my act does not involve judgment and decision?"

## SELF LOVE

The concept of self love is difficult to convey. It does *not* mean selfishness, pride, superiority, conceit or narcissism. Self love involves the ability to be comfortable with oneself. It is surprising how many people are bothered by self hatred or self disgust in various degrees. Sometimes they are unaware that this attitude exists, but they become perfectionists and berate themselves or belittle their own endeavors. Some people are more tolerant of others than they are of themselves.

"It is a widespread belief that while it is virtuous to love others, it is sinful to love oneself. It is assumed that to the degree to which I love myself I do not love others, that self-love is the same as selfishness. This view goes far back in western thought."

Unlike animals, humans can be an object to themselves. The attitudes toward others and toward ourselves go hand in hand. They are not opposite alternatives. If it is a virtue to love our neighbor who is a human being, then it must be a virtue to love oneself, since I am a human being too. It is not that the more I love others, the less there is for myself. The more I am a loving person in general, toward myself as well as others, then the more will love develop. "The love for my own self is inseparably connected with the love for any other being. Respect for one's own integrity and uniqueness, love for and understanding of one's own self, cannot be separated from respect and love and understanding for another individual."

This attitude was discussed by Meister Eckhart who expressed it thus: "If you love yourself, you love everybody else as you do yourself. As long as you love another person less than you love yourself, you will not really succeed in loving yourself, but if you love all alike, including yourself, you will love them as one person and that person is both God and man. Thus he is a great and righteous person who, loving himself, loves all others equally."

## LOVE OF GOD

To many people, God is like a helping father, a father with conditional love, which you must deserve by obeying Him. We ask Him for things, for our salvation, to rescue us, to give us things, to watch over us, etc. He is considered capable of being flattered by praise (which is really a human characteristic) or to be angry if we disobey or believe the wrong religion.

In the West the emphasis is on the *belief* in God, God's existence, God's justice, God's love. The love of God is essentially a thought experience. In Eastern religions and in mysticism, the love of God is an intense feeling of oneness, inseparably linked with

the expression of this love in *every act of living.*

Dr. Fromm believes that mankind will give up its anthropomorphic concept of God, that it will evolve "to a mature stage where God ceases to be an outside power, where man has incorporated the priciples of love and justice into himself, where he has become one with God, and eventually, to a point where he speaks of God only in a poetic, symbolic sense . . . The need for transcendence is one of the most basic needs of man, rooted in the fact of his self-awareness, in the fact that he is not satisfied with the role of the creature, that he cannot accept himself as dice thrown out of a cup. . . It has been stated that the basis for our need to love lies in the experience of separateness and the resulting need to overcome the anxiety of separateness by the experience of union. The religious form of love, that which is called the love of God, is, psychologically speaking, not different. It springs from the need to overcome separateness and to achieve union. . . . The desire for interpersonal fusion is the most powerful striving to a man."

Other modern writers are approaching the same concepts. Dr. W. E. Biddle, in his book *The Integration of Religion and Psychiatry* states that "by nature, man is ever impelled toward the attainment of unity with the Supreme Being . . . At some time in life everyone contends with the immensity of the physical and spiritual forces of the cosmos. Peace of mind is attained only when the individual finds a satisfactory place for himself in the plan of the universe and adapts himself to it . . . Man becomes most godlike through his ability to love. Though man gives himself to others he does not lose or give up any part of himself. Instead, he creates something out of nothing, multiplying himself in others."

Yet, in regard to the love of God we must keep in mind that it goes hand in hand with the love of man. We must never harm our fellow man in the name of love of God. Isn't religious intolerance not only a violation of love of man, but also a violation of love of God? Several years ago, an interesting questionnaire was given to several hundred people. It contained questions about belief in God, belief in life after death, and questions about the different approaches to religion typical of various sects in America. On the questionnaire were also items pertaining to humanitarian values. The results were somewhat shaking. The people who would be classified as most religious because of their beliefs were the *least* humanitarian. They somehow placed belief in God above the desire to help man

hd — as though they were entirely oarate concepts. The more strong eir belief in regard to the rightness certain beliefs as opposed to other ncepts, the more they were likely regard these concepts as more im-rtant than people. Those with less thropomorphic concepts were more lerant and more humanitarian po-ntially.

Perhaps we can look upon the love God as being somewhat similar in l religions regardless of the name r God in that particular religion. he mystics of each religion report milar experiences in describing eir union with God. Certainly, there e similar elements in all religions, nd a basic unity at the deeper levels. n *Letters from the Masters of the Visdom*, edited by C. Jinarajadasa, e following is said about the unity f all religions. "Once unfettered and elivered from their deadweight of ogmatic interpretations, anthropo-norphic conceptions, etc., the funda-nental doctrines of all religions will e proved identical in their esoteric neaning. Osiris, Krishna, Buddha, hrist, will be shown as different ames for one and the same royal ighway to final bliss."

In closing this article, we would ike to emphasize again the interre-atedness of the different kinds of ove, and to end with another quota-tion from Dr. Fromm. "The longing to know ourselves and to know our fellow man is a mainspring of all psychology. The only way to full knowledge lies in the *act* of love: this act transcends thought, it transcends words. It is the daring plunge into the experience of union. However, knowledge in thought, that is psychological knowlege, is a necessary condition for full knowledge in the act of love. I have to know the other person and myself objectively, in order to be able to see his reality, or rather, to overcome the illusion, the irrationally distorted picture that I have of him. Only if I know a human being objectively, can I know him in his ultimate essence, in the act of love. Yet, psychological knowledge must not become a substitute for full knowledge in the act of love, instead of being a step toward it.

"The problem of knowing man is parallel to the religious problem of knowing God. In conventional Western theology the attempt is made to know God by thought, to make statements *about* God. It is assumed that I can know God in my thought. In mysticism the attempt is given up to know God by thought, and it is replaced by the experience of union with God in which there is no more room — and no need — for knowledge *about* God."

★

FROM THE STORYTELLER

# The Monk-Prince Who Wrote An Epic

*Ka Naa Subramanya*

**From current legends of Southern India, Ka Naa Subramanyam relates below how the Silappadhikaaram, the foremost of the five Tamil epics, came to be written. The age of the epic is roughly the middle of the second century A.D. The Silappadhikaaram is one of the best-loved stories of the Tamils. It will shortly appear in a French translation in Unesco's Collection of Representative Works.**

ONE EVENING, one thousand eight hundred years ago, Seraladhan, the mighty king of Vanji, was finishing the serious business of the day and dispensing justice to his people. On either side of him sat his sons, and King Seraladhan was not sure which son he loved the more, the younger or the older, for both had grown up sturdy and straight like saplings, and both had the look of princes, nay, of kings.

Seraladhan was about to dismiss his courtiers when suddenly the tinkling of anklet bells was heard, and in came, with swaying hips and bold expression, a girl from the hills, a kurathi, one who can foretell the future. She advanced into the council chamber boldly and asked that she be allowed to look into the palm of t king.

"No," said the King, "read me t palms of my sons."

The kurathi approached the b who sat on the left of the king a took his palm in her hand, sayin "It is he who shall be King."

"You are wrong," said the Ki frowning, "look again, for he is younger son."

"No need to look again," said t kurathi boldly, "for it is he who w reign. He will be sovereign of a ki dom greater even than thine and m lasting."

"Read me then this son's hand said the King, and in his voice w anguish. But before the kurathi cou

ey this command, the younger son rang up and proclaimed loud and ar: "I vow in the name of the Gods ut I shall not be King. And as a dge of this vow, I renounce my rthly life. Henceforth, I will live long the lowliest subjects of this d. I renounce the pleasures of pal- es and city. With my own hands I ll build myself a hut in the forest d live there."

Then from the farthest corner of e council chamber came another ice, and all eyes turned towards the eaker, a lowly beggar dressed in gs but whose eyes flashed like dia- onds in the sunlight: "Welcome, ung prince," he said. "May your et be as one foot, may you have no o thoughts as to the purpose of e. You shall be as dust at the feet men, yet you shall be honoured. our name henceforth shall be Ilango digal — the prince who is at the feet men — and I claim you as my dis- ple."

Thus spake the stranger, but when ne king and others wished to ques- on him he had vanished. Search as ney would, they could not find him. ome said he was the great Buddha imself come to welcome the young rince to his order. Others, that he as the Arhat of the Jains. Others till, that he was one of the great ishis of the Hindus. But Ilango Adi- al said: "Enough, he is my guru. That is all you need to know. Search not for him, for he cannot be seen."

How old was the prince when this event occurred? No one knows for certain. Nor do we know when his father, King Seraladhan, died. We only know that the older brother of Ilango Adigal became King under the name of Cheran Chenguttuvan. He never forgot his brother's sacrifice. And indeed, he considered himself unworthy of his high office. Often, he would seek his brother out in the forest to consult him upon affairs of state. And, in the course of time, he came to rely so much on Ilango Adigal that people began to murmur: "The kurati's prophecy has been fulfilled. Though the elder brother rules in name, the spirit of the younger brother really rules the land."

One day when the two brothers were together in the forest, the King's men took prisoner an unruly man who had defied them. He had on him some pearls of great value and boldly refused to say how he had come by them. The soldiers brought him before the king who said: "Answer, for unless you give a satisfactory reply you will be sent to jail."

The prisoner laughed scornfully: "You call yourself a mighty king," he said, "yet you are jealous of a few pearls and deem them great riches worthy of explanation. Yet I have

pearls of much greater value . . .here," and he drew himself up, proudly, pointing to his chest.

The King sprang up in anger, but Ilango Adigal quietly intervened. "Unbind this man," he said, "he is not one you should punish with prison, brother. I think you should honour him otherwise."

The stranger's bonds were loosened and he turned courteously towards the ascetic, bowing deeply: "You, sir, I recognize as a kindred spirit, and to you I shall speak. These pearls are in my possession because I am a dealer in pearls by profession. But the priceless pearl of which I spoke just now is a poem that I have written."

Ilango Adigal asked the stranger to recite his poem, and he did so without much persuasion as is the way with poets everywhere. It was a long poem or, rather, an epic about the kingdom of Chola, and it took him seven days and seven nights to finish it, with intervals for rest, for food, for the daily austerities and for sleep.

The King and his brother were enchanted with the poem and said that it was verily a pearl of priceless worth. Then Ilango Adigal said to the poet: "Your heroine, Manimekalai, was the daughter of a courtesan of Puhar, capital of the Chola kingdom. Could you not tell us the story of this courtesan and of Manimekalai's father?"

"Indeed, it is a worthy subject," said the stranger, "but I am travelling with an old man who actually witnessed the events of which you speak. He can tell you more than I . . ."

The old man was sent for and readily agreed to tell his tale. He told how Kovalan, a rich citizen of Puhar was betrothed to the fair maiden Kannaki. But on the very day of his wedding. Kovalan saw the courtesan Madhavi, dancing. He fell in love with her and from then on spent his days with her, wasting away his vast fortune.

In time a misunderstanding arose between Kovalan and the courtesan and Kovalan finally returned to his wife, the faithful Kannaki who had waited patiently praying for her husband's return.

Kovalan was now so poor that he was forced to sell his wife's jewels and, to do this, he set out for Madhurai, the capital of the Pandya kingdom. But on arriving in the town he was taken for a thief and the King without more ado, condemned him to death. On learning this, Kannaki, too, set out for Mathurai and walked the streets of the town weeping and calling vengeance upon the cruel and unjust King. Her prayers were answered: the King of the Pandyas fe

ad and the city of Mathurai was rnt to ashes. All this the old man d seen with his own eyes; he had n Kannaki weeping and Mathurai rned to the ground.

Ilango Adigal was greatly moved the story and said: "Let us write a em celebrating these events." But ien the poem was written he looked ubled and sad. "The story is com-ete," he said "but the poem is not. remains for you, brother, to com-ete it. Our epic speaks of two Tamil ngdoms — those of the Cholas and e Pandyas. Why should the third ngdom, that of Cheran Chenguttu-n be left out? It is fitting that you, o, should find your place in the em; and this is what I shall sing:

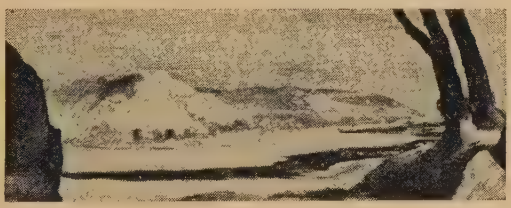
"The faithful wife Kannaki de-rves to rank among the gods and the great Chera king shall build her a temple with stones from the Himalayas and dedicate it with water from the Ganges. The Chera king shall go north, not to conquer but in peace. He will fight only those kings who do not allow him free passage. He will take prisoners, but he will not kill."

"What will I do with the prisoners?" asked the King, who now understood his brother's purpose.

"The prisoners shall carry the water from the Ganges and the stones from the Himalayas, and when they have delivered them they shall be free to go back to their land," said Ilango Adigal.

And so it was done, and today the Tamils still sing Ilango Adrigal's great epic celebrating these events.

—UNESCO



The Fullness of Faith!

(Cont. from page 76)

nfidence is shown, there is always a sponse within the soul, an effort to se to meet its challenge. With grow-ig competence, faith slowly, almost nperceptibly, but with inexorable certainty emerges in human life. That faith extends beyond the self to others with whom it interacts. Competence inspires confidence, as confidence feeds competence. It widens to embrace the community, the nation, mankind.

# Book Reviews

ALBERT CROISSAN

## *THE LOUISVILLE STORY*

*By Omar Carmichael and Weldon James.* 169 *pp. Simon & Shuster. N.Y.* $3.50.

Mr. Carmichael, superintendent of the Louisville schools, has shown how a community can move forward in education in an enlightened way. Unfortunately, today's newspapers show that places like Little Rock stumble woefully.

Many school superintendents in the South have feared to take the lead in the integration demanded by the U. S. Supreme Court in 1954. The many who feared that white and negro children would not go to the same school, or that negro teachers would not be acceptable for white children, have discovered that Louisville has shown the way.

In Louisville, a quiet social revolution occurred, with no disturbances of any sort — because the superintendent of schools had strength and character and determination. This slim volume shows the careful preparation made by the school officials to condition the public and the PTA the newspapers, radio, churches, e

Transfers were allowed any pare who wanted their children — eith white or colored — to go to scho in another district; but few avail themselves of this privilege. The "f choice" allowed parents showed th that "force" was not being used.

This book shows in detail just h any city in the country can read abide by the Constitution and bri about Integration. Twenty-seven p cent of the children in Louisvill schools were negroes. The city w prepared for the great new step, a this book is an inspiring guide for communities which must bring ab integration — and brotherhood. M all other cities of the South follow t Louisville method — rather than t deplorable actions shown in Lit Rock.

* * *

## *FACE TO FACE*

*An Autobiography. By Ved Meh* 370 *pp. Atlantic-Little Brown.* $4.

The author of this autobiograp is now at Oxford and he is only

rs old. Blind since the age of three, l Mehta's life has been an heroic ggle, and we hope that many ericans will read this fine book, ch is an exceptionally illuminating elation of the author's views on ia and the USA.

* * *

*W SOURCES OF ENERGY AND ONOMIC DEVELOPMENT, United Nations Department of Economic social Affairs,* 1957. 150 *pp.* 25.

New ways in which man can conve the earth's dwindling fuel supes by harnessing certain natural ces now largely going to waste are cribed in a publication released retly by the United Nations. The rt was written to meet a request by Economic and Social Council last ar for studies on the practical use solar energy, wind energy, geothermic energy, tidal energy and thermal ergy of the seas. Titled *New urces of Energy and Economic Deopment,* the publication gives spel attention to the possibilities of sing the living standards and acerating economic development in s developed countries.

Specialists who provided backound studies on the five energy urces were: Professor Farrington niels, University of Wisconsin; E. . Golding, -of the Electrical Rearch Association, London; Robert Gibrat, Ecole Nationale Superieure des Mines, Paris; Dr. Ing. Remo Alessandri, of the Societa Larderello, Florence; and Christian Beau, Inspector General of Bridges and Highways, Paris.

The document describes in a general way the five natural energy sources, reviews briefly methods which have been devised to use them for economic purposes, and evaluates their main features. Next, it examines the role which each energy source may play in the production of electric power, as well as its non-elecrical applications.

### Three-part Study

The second and third parts of the report will consist of extracts from the technical background studies of the experts and a comprehensive annotated bibliography prepared by the United Cultural Organization.

As the report itself explains, the sources of energy dealt with are not really new, with the exception of the thermal energy of the sea. The adjective "new" applied to solar, wind, geothermic and tidal energy refers more to methods recently devised for their exploitation than to the sources of energy as such.

### Solar Energy

The sun's radiation has long been used to heat greenhouses and for evaporation of salt water to produce

salt. Modern exploitation of this energy source, still mainly in the research stage, is aimed at applying it to such varied purposes as cooking, heating and cooling of houses, refrigeration in tropical climates, the generation of electricity and the smelting of minerals in solar furnaces.

One solar furnace in France is already in use. It was built as a prototype at Mont Louis in the French Pyrenees, with 3,500 mirrors arranged in a parabolic focusing device 35 feet in diameter. Producing temperatures considerably higher than those in conventional furnaces, it is being used for the fabrication of special steels as well as several other valuable metals and refractory materials. Production of zirconium oxide in this furnace is claimed to be sufficient to repay within a hundred days of operation what it cost to build the plant. It has a capacity of 75 kilowatts. Another French solar furnace with a capacity of 1,000 kilowatts is planned.

Less spectacular but perhaps more significant to the economically underdeveloped regions of the world are inexpensive miniature versions of the French solar furance to be used for cooking. Several types of solar cookers have been developed which cost less than $15, the report states. These could be used to advantage in villages, "saving the work of fuel gathering, reducing the practice of burning cattle dung which would be more val able as fertilizer, and averting oth indiscriminate fuel collection inju ous to the economy."

**Wind and Tidal Energy**

Windmills are no novelty, but t sleek, streamlined wind machines today bear little resemblance to t clumsy structures of the past. Th look more like giant airplane prop lers. There is another important d ference. Whereas in the past wi energy was used mostly for mecha cal power for mills or for pump water, modern devices look more harnessing the energy of wind for t production of electricity.

According to the recently publish report, electric windmills are in co mercial production or operation a number of countries, including A tralia, Canada, Denmark, Fran Germany, South Africa, the Sov Union, the United Kingdom and t United States.

At certain places in the world t difference between high and l ocean tides can be as much as 40 550 feet. In these favorable locatio the enormous mechanical energy the rising and falling of ocean tid can be harnessed and converted in electricity.

In principle this process is akin hydro power utilizing falling wat A basin is filled during flow tide a

losed when the tide recedes so that a ifference in head on ebb tide is cre- ted, or vice versa. When the water is llowed to fall toward the lower side f the barrage which contains sluices nd machinery, it runs a turbine hich in turn drives a generator pro- ucing electricity.

New ideas and refinements have aised the interest in and the practical ossibility of utilizing tidal energy, he report asserts. Instead of a single asin, two or more communicating asins may be built and utilized to ive greater flexibility so that one ba- in generates power during the filling tage and another during the empty- ng stage, and water can be turbined etween basins. More important, how- ver, is the recent development of "bulb turbines" able to operate in oth directions of water flow and also o act as pumps.

The use of tidal energy has recently een studied more or less extensively n several countries, the report notes. After intensive research and the de- velopment of outstanding new tech- nical contributions, France is going ahead with the first tidal project at La Rance. This is being built in stages from 1957 to the winter of 1963, when the last units in the 342,000- kilowatt plant are expected to be put into service.

Other countries where possible ti- dal power plants are being considered are Argentina, Brazil, Canada, Ger- many, the Netherlands, New Zealand, Spain, the Soviet Union, the United Kingdom and the United States.

### Thermal Energy

Natural steam or hot water found in many parts of the earth, providing it occurs in sufficient pressure and volume, can be led through turbines to generate electricity. Practical use of geothermic energy is already a fact in some countries. In Iceland, for ex- ample, the homes of one fourth of the population, as well as greenhouses and swimming pools, are heated by natural hot water.

In Italy, geothermic power facili- ties reached a capacity of 274,000 kilowatts by the end of 1954 and gave an annual output of nearly 2,000 kilo- watt-hours. A tripling of geothermic power plant capacity and output in Italy by 1965 is foreseen. Other geo- thermic plants are planned or under construction in the Belgian Congo, Chile, Japan, New Zealand, and the United States.

Besides being used for the produc- tion of electricity and for direct heat- ing, geothermic energy can be har- nessed in such a way in the more ad- vanced installations as to yield valu- able chemical by-products.

The history of thermal energy of the seas goes back barely thirty years. A French engineer first demonstrated

the possibility of producing energy from a small temperature difference between two masses of water, and his idea was confirmed by experiments off Cuba a few years later. Intensified efforts in France during the last fifteen years, including full-scale testing of components, are claimed to have solved the technical problems.

The capture and conversion into useful energy of heat stored in sea water represent an ingenious application of the principle that heat can be converted to mechanical work when two heat reservoirs of different temperature are available. In the case of the thermal energy of the seas, the temperature difference is relatively small (as low as 20 degrees Centigrade or 36 degrees Fahrenheit). The smallness of the temperature difference is more than made up for by the virtually unlimited quantities of sea water available.

No plant based on the thermal energy of the seas is yet operating, but one is being built at Abidjan, on the Ivory Coast of Africa. This project will have a net capacity of 7,000 kilowats of electric power. Furthermore, it could produce nearly 15,000 cubic meters or about 4,000,000 gallons o fresh water every day.

"Plants utilizing thermal energy o the seas are usually envisaged bot for the generation of electric powe and the production of fresh water," the report states. "It is also envisage that the very large quantities of col water pumped up from the ocea depths might be used for cooling pu poses in hot climates after leaving th power plant. Considerable amounts o fish and plankton, useful for foo may be pumped up with the col water; after part of the surface wate has evaporated in the plant, the re mainder may go for further solar di tillation in subsidiary plants for ca ture of salt, magnesium and othe chemicals concentrated in the se water."

The report urges a systematic ex change of information among the in stitutes and organizations concerne with the study and application of ne sources, coordination of efforts, th provision of technical assistanc where it is needed, and the pursuit o economic studies in this field. In re gard to these activities, it conclude the United Nations and the specia ized agencies could play a useful rol

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**WHATEVER THAT BE which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal—Cicero**